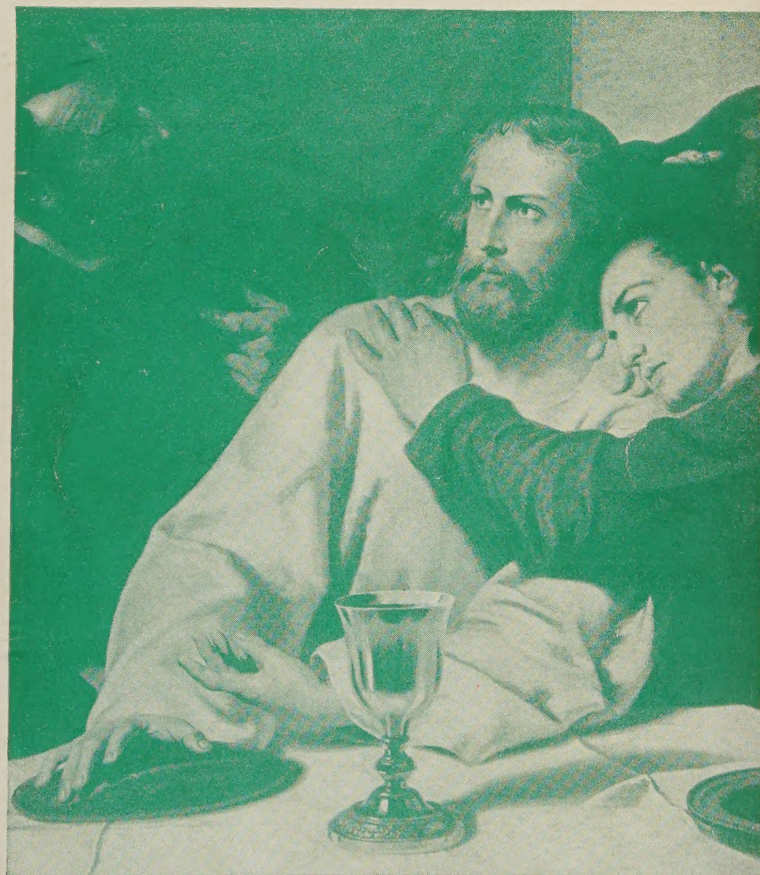




XPOSITOR

and HOMILETIC REVIEW

*When the hour was come,
He sat down, and the apostles
with Him. Luke 7:14.*



C O N T E N T S

Volume XL

MARCH, 1938

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and

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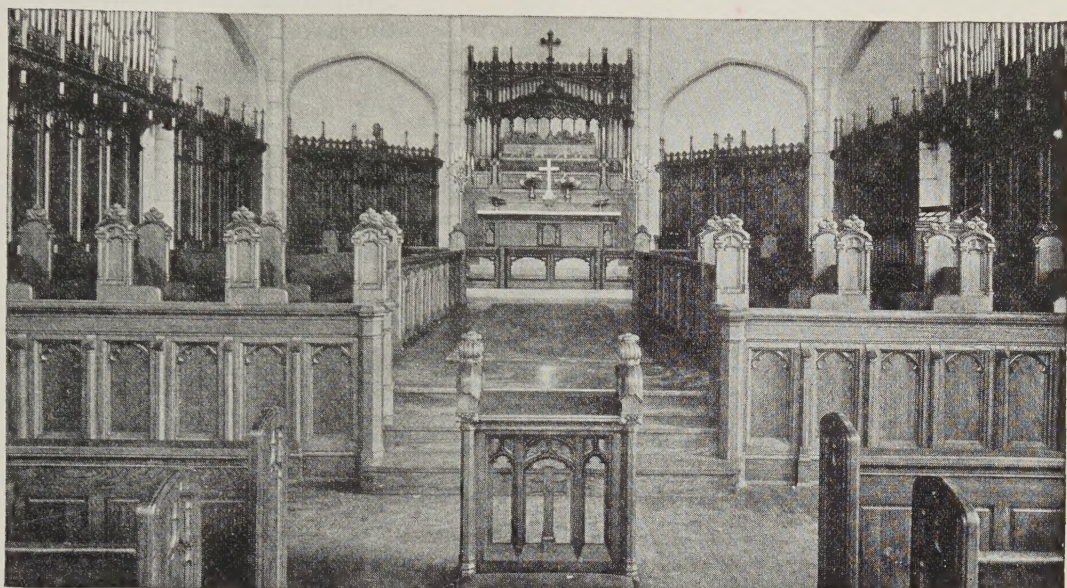
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FOUND HORIZON

MANFRED A. CARTER

YOU will remember Hilton's "*Chan gra la*" was reached over the mountains of Tibet. The wind blew lonely snow upward over the slanting peaks, with a wild song of mourning. The travellers faced death in dreadful isolation. A plumber, a teacher, a woman in hysterical terror, a boy, and a dreamer—these five, like any of us, were afraid of slow clutching death and terribly alone in a world growing cold. Suddenly wierd, hooded figures led them through a narrow cave entrance into a garden world of flowers, beauty, and kindness. This strange haven was too beautiful to escape. The crude selfishness of these five melted in an atmosphere of Christian gentleness.

Some three hundred thousand trailers take people to the far corners of America seeking "Lost Horizons"—people whose eyes are not open to horizons of splendor in their own back yards. We do not need to go to the wilds of China to find our *Chan gra la*. The horizons are near us. The morning sun strokes gently downward over an old lighthouse and brightens spray as it has for three hundred years. The glory of color breaks suddenly from that full line where a schooner and a beam-trawler hold sea and sky together. The sunset darkens trees beyond a river and patterns in silhouette are free for the seeing. There is rhythm of grass in the wind, and the aisle of house-tops down a street give a new picture each day.

Moore's Utopia, Plato's Republic, a thousand dream-schemes have one thing in common—a simplicity of purpose, like the design of a great painting. These are art but not life. Life is full of cross purposes. In the dream worlds ugliness and hatred do not exist. There is one design, the rule of kindness.

But why dream! Why run away from reality? "These things do not exist," we hear. Haven't men tried out such schemes only to have them fail. Look at Russia with its dream of communal brotherhood. What a magnificent dream and what a tragic reality of tyranny and suffering, of murder and of dirt. What

of the experimental colonies? What even of the early Christian Church in which the new converts sold their possessions and held all things in common. If even the Christians cannot make Utopia work why dream? But I would have loved to hear the early Christians sing over their common meal! We all wish we could find these dream worlds come true.

Have you ever stepped in from a dirty street to the cleanliness and quiet of a hospital ward? Have you ever left the fighting traffic and the set faces of a hundred patterns to look at the faces of doctors and nurses with one pattern, one dream, one life? Whatever their private existence, during these hours on duty there is only one dominant purpose—the healing of sick and broken bodies. The doctor may hate his wife at home. The nurse may be a trivial, foolish person outside. The scrub woman may have come in from an unholy Sunday of drunkenness. But during the hours they are in a *Found Horizon* of kindness. Rome had our sins, but she did not have our hospitals. Significantly, neither did she have the Christian religion.

Do you recall Mr. Hilton's other book, "Good-bye, Mr. Chips?" What a gentle, magnificent figure—an humble school teacher—insignificant only to those who fail to understand. Every school is a *Found Horizon*. Corduroy pants and shuffling feet may become tiresome. The suppressed wave of mischief waiting for teacher's moment out of the room may be exasperating. The lessons sometimes grow tedious. But this room is dedicated to the one dream of imparting and finding truth. Primitive man knew how to kill, to hate, to degrade womanhood. He did not know how to send his children to school.

With all the squabbles and selfishness in churches there is at least one hour per week devoted to the rule of kindness and the quest after God. Every church is to some extent a *Found Horizon*.

Even though one marriage in six ends in the divorce courts there is still a *Found Horizon* in the home. At least one roof on every

street shelters a place of happiness and beauty, understanding and peace. Not long ago I read of a woman who refused a contract with Hollywood, because she felt "Her baby was a better director." The graduates from women's colleges are beginning to be less enthusiastic about entering the fighting world of men for a career. Is it possible that women are beginning to rediscover the *Found Horizon* of the home?

Here and there an isolated factory is governed by the Golden Rule—where there are no labor troubles. The men know they will be cared for if sick. They do not hate their employer because they understand him and know that he considers them human beings, not something to buy and sell. It is a pity these are so rare.

Once in a while one reads of some isolated colony of people who have escaped from the world to live in peace. There is one off the shores of Canada. There is a college in the southern hills operated on these principles of co-operation. There are one or two actual Utopias in the South Seas—where a dream has come true. But the more important discoveries are these found Utopias near at hand—the hospitals, the schools, the homes, the occasionally altruistic experiment in government and industry. We thrill at the dream of finding a Lost Horizon in Tibet, but are too busy to see the *Found Horizons* near at hand.

Someone has likened *Faith* to a circle of light in the darkness that moves with us. We cannot see ahead but we can see very clearly within the circle near at hand and it is enough. To have complete proof of God we would need complete knowledge of the Universe. We cannot prove everything, but within the circle of our faith we may see very clearly if we will. It may include only a few people—a limited experience, but it is enough to test the principle of kindness, to find the Horizon we dream.

There is an even smaller circle which is still more practical and real. Last year an art col-

lector brought to this country a painting on a four-inch circle of wood. It was a self portrait by Holbein the Younger done in oil in 1542. Looking at himself in a mirror he painted so cleverly that the tiny circle seems to enlarge the face, though it actually may be covered by the palm of the hand. Today it is worth one hundred thousand dollars. There is a self portrait even more valuable which you cannot buy—but which you can paint—it is within the circle of your own soul.

An old philosopher used to walk down the streets of a little village so regularly that the housewives could set their clocks by his daily passing. He never went outside his little village, but all the world of thought today turns back to ask him questions. Immanuel Kant said, "The deepest thing in the universe is the moral law." You and I need to put our souls in kinship with the universe—to let the principle of kindness dominate us. The truth is in the principle not in the fact.

The eighteenth amendment has failed but the truth that alcohol is a poison to the human personality will live on, no matter how much the brewers spend on propaganda. The principle against human slavery cannot be killed by economic facts. World peace must eventually come because the world has at last learned the folly of war, no matter how many men are killed in the meantime. Within the circle of the individual soul we may set up the principle of Christ—and it is our horizon of beauty and of light. We have found our *Chan gra la*.

Jesus did not live in an ideal world. He lived in a world of superstition, of disease, and of hatred. It is not necessary to believe very much of institutional religion—at first. When a man is willing to say and live the rule of kindness he has already accepted Christ. In Him was such beauty that *His Name* has circled the globe and crossed the centuries.

Jesus, said, "The Kingdom of God is Within You."

WHY WE PREACH JESUS

HARRY W. STAYER

Text: "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."—John 8:12.

IT is a most considerable marvel that one born in a stable, rejected by his own people and crucified on a cross, should have grown to such colossal proportions as Christ has grown. And it is a most consider-

able witness to Jesus' enduring personality and purpose and achievement that, today, an increasing number of thinking men and women are minded to believe that there is no way out of our dilemmas and distresses except the way that Jesus has revealed.

What has Jesus to do with our modern age? Has he anything to say to us that really mat-

ters? Is there anything he can really do, in us and for us, that helps? Is he sufficient to span the distance of nineteen hundred years that lie between "the days of his flesh" and our present times? Why should we preach him, lift him before men, bid them listen to him and give their allegiance to him and love and serve him? How one wishes for the wisdom and words to answer those questions as they deserve to be answered!

In our times, *politics* is very much to the fore in the interests and activities of men. But Jesus was not a politician. Our Age is tremendously concerned over the *economic question* and all the issues in the social life attendant upon it. But Jesus was not an economist. Science has made enormous strides, even in the last half century, until we stand confused with wonder and amazement in the presence of what has been wrought. But Jesus was not a scientist. Wars and diplomatic angers crowd the headlines and fear grips the hearts of the peoples of all the nations. But Jesus never wielded a sword, nor led an army, nor generalled a battle, nor even served as a private. What, then, can Jesus know about a world like ours? A world filled with political schemers and their schemes; troubled about economic problems that seem to baffle the "best brains" of the earth to solve? And what can Jesus do in a world like ours—a world scientific in its whole atmosphere and outlook; a world darkened by war and threatened by an almost inconceivable devastation and apparently no one able nor willing to do anything about it?

Frankly, there are those who question, and some who openly deny, the pertinence of any life lived nineteen hundred years ago and the value of any message out of that far distance, not even if that life be the life of Jesus and the message *His* message. And the doubt and denial are based on the fact that Jesus was a provincial peasant of Galilee, a religious teacher, who lived in an altogether different world than ours. How little some men yet know who He is!

One of the best answers to the insistence that our world is different is the answer Dr. Chas. E. Jefferson words for us in his "Cardinal Ideas of Isaiah," "When we look upon Jesus' world and then look upon our world, we say, 'Heaven and earth have passed away and all things have become new.' And yet when we look more deeply, we can see that the world of Jesus still abides. God has not changed. He is still the King of Kings and Lord of Lords. The laws of God have not altered. They are today what they have always been. The law of gravitation has not changed, nor has the law of righteousness. Human nature remains the same. Men have changed in nineteen hundred years only in superficial ways. The human heart is now what it has always been.

No new instinct has been added to our nature. No new appetite has been generated. No new passions have been introduced. The instincts and appetites and passions with which the modern psychologist is dealing every day are the same instincts and appetites and passions with which Jesus and his world had to deal. The sins men commit today are the sins men committed when Jesus lived. And the social evils we grapple with today are what they were two thousand years ago. We are living in a new world, but our new world is very, very old." Because these facts are true, we have a right, and a duty, to insist that Jesus does have something to say to our Age that matters and that he can do something, in us and for us, that needs imperatively to be done.

What has Jesus to say to our Age and our world? One could gather together a rather formidable list of his sayings and all of them would be pertinent and important. As it is, we choose but one of those many utterances. And we choose that one because it is the one word which, to our mind, we need most of all to have said to us. It is not a command, embodying compulsion. It is counsel that calls upon our common sense. And this is the counsel: "I am the light of the world. He that followeth me shall not walk in the darkness, but shall have the light of life."

I wish politicians of our world today could understand that, at least sufficiently to make it an intelligible part of the procedures. I wish our economists and "brain-trusters" could grasp that. Then we might not have much of their "groping for a wall like a blind man." I wish our scientists, with all their devotion after the truth, might comprehend Christ's counsel and fit it to their creative endeavors. And I wish our militarists and uniformed Dictators might sense the saying of the Saviour. Then the people of the earth would be spared that portion of mad cruelty and suffering and death which they impose upon mankind.

"He that followeth me shall not walk in the darkness, but shall have the light of life." That is Jesus' word to our generation. And never did we need more to hear and heed it. We are walking in darkness today, without understanding, because we are not following him. And we shall walk in darkness tomorrow, and the darkness tomorrow may be deeper than the darkness today, if we heed not His word.

And if we "*follow*," what then? Then Jesus can DO something, in us and for us, that we need to have done. He can show us the way to go, for he is, himself, the "Way." He can reveal the truth we need to know if we are ever to be set free, for he is, himself, the "Truth." He can give us life, radiant and abundant life, for he is, himself the "Life." For he will lead us to God and "God is Light." Even so it is written, "God is Light and in him there is no

darkness at all," And being led to God, what then? What, indeed, but this: "In thy light shall we see light."

Light—that's what our humanity needs most of all today. The light of God on our political tangle; the light of God on our economic difficulties and distresses; the light of God on our social chaos; the light of God on this whole mad business of war. And Jesus is standing

amongst us saying, "If you follow me, you will have the light of life."

That's why we preach Jesus. That's why we call on men to hear him. That's why we urge men to give their allegiance to him. That's why we plead with men to obey him. He, only, has "the words of eternal life." And "Time proves that if men hear his words and do them, they build on the rock. But if not, then on sand."

WHAT SHALL I PREACH?

R. W. GIBSON

HERE is no problem that presses more heavily upon the minister than the one—What shall I preach? With every new week this problem demands our attention. To be sure, we have an unlimited source from which to draw our sermons, but the question put more specifically is—What are the problems of my parishioners? What do they most need? And, what would God have me preach? These questions come with remarkable regularity to every honest Christian minister.

We are tempted many times to speak on some novel theme, something to catch the interest of the non-church goers in the hope that we will be able to say something which will stir them to Christian living. Thus, we search the scriptures for a fitting text, and having found it we build and preach our sermon. Most of us are disappointed with the results of such efforts.

After reading Mr. Dale Carnegie's *How to Win Friends and Influence People*, we sit down to write a sermon around the psychological approach to religion. But unfortunately our message makes no particular impression, save on only a few people who are moved to say, "What a charming address," or "Isn't our minister a wonderful speaker?"

Sometimes we are tempted to build our sermons around some of the great social, political, and economic problems of the day. Again, we are disappointed for neither is our flock spiritually nourished nor lost souls won to the transforming life of the Lord, Jesus Christ. If a minister seeks to enter the field of social reform, there are others who will excel him. If he enters the field of political science to any marked degree, the statesman is sure to excel him. And, if he enters the field of economics for his preaching, there are many far more adroit than he. Within the pages of the Bible there is a remedy for every evil of our civili-

zation, but I sincerely doubt the disposition of some ministers to clean up on the devil's territory. Our first mission is to preach Jesus and then these other things will naturally come into line with Him. We hear much these days about the Social Gospel, the Political Gospel, and the Economic Gospel—why not give the Gospel of Christ an opportunity to prove its worth?

In the January issue of the *Expositor*, Reverend Charles F. Banning writes of his call to a church in Syracuse, New York. A man past seventy years of age was interim pastor of the church. Mr. Banning asked, "What shall I preach down here in Syracuse?" The aged minister answered, "Preach Jesus." At first this did not appeal very much to Mr. Banning for the Seminary had given him a social message and an educational approach to religion, and he wanted above all else to apply these new methods. But he confesses that the old minister was absolutely right, for in preaching Jesus he meets all of the needs of men. I would to God that more of us might discover this great truth.

I chanced to hear a friend the other evening who has given up his evening worship service and substituted in its place—A Story Hour. The pulpit and the minister forfeit the greatness of their position—an especially appointed vessel of God—when they condescend to this type of program for carrying on the work of Our Lord. The Gospel has lost none of its power, use it. It is disheartening to see a man with a man's task resorting to mere story telling.

The very heart of the Gospel is its message of redemption. The beloved Paul wrote, "This one thing I do." An effective ministry must concentrate its efforts upon the passion that Jesus had for lost souls. We have for the most part even lost the flush of passion for

(Continued on page 153)

PSALM 103

TO GOD THE ALL-COMPASSIONATE

PAUL HOERLEIN ROTH

Bless the Lord, O my soul:
And all that is within me, bless his holy name.

Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving kindness and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.

The Lord executeth righteousness
And judgment for all that are oppressed.
He made known his ways unto Moses,
His acts unto the children of Israel.
The Lord is merciful and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide:
Neither will he keep his anger for ever.
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.

For as the heaven is high above the earth,
So great is his mercy toward them that fear him.

As far as the east is from the west,

So far hath he removed our transgressions from us.

Like as a father pitieth his children,
So the Lord pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.

As for man, his days are as grass:
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him,

And his righteousness unto children's children.

To such as keep his covenant,
And to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens;

And his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength,

That do his commandments, harkening unto the voice of his word.

Bless the Lord, all ye his hosts;

Ye ministers of his, that do his pleasure.

Bless the Lord, all his works, in all places of his dominion:

Bless the Lord, O my soul.

A PSALM," said Beza, "which David wrote when carried out of himself as far as heaven." The next psalm adores God in all the wonders of nature, it has to do with heaven and earth and sea and all their various creatures. But this one is pitched to a single tone; it praises the everlasting compassion which has raised poor sinful man out of his misery to a place in the heavens. There is not one word of petition in it. It is sheer, pure praise, and moves along like a broad, triumphant river with a sense of effortless power underlying its surface of joy and beauty.

Many of these verses are household words, uttering deep things with what men have recognized to be a final and perfect fitness. Some of them are as sublime as language can be. It is a psalm to be committed to memory, and will be found a present help in many a time of need to those who have it at command. There is such confident positiveness in this psalm, such a straight appeal, a wonderfully uplift-

ing quality, and such a comprehensive content that we seem to have in brief compass a whole Bible of meaning. We may follow the psalm through five groups or strophes:

Group 1. The singer has either experienced some extraordinary blessing, or there has suddenly dawned upon him the wonder of the divine compassion which ought to fill every believer with enduring joy. He summons his soul, cries out to himself and all that is within him to awake to the unspeakable riches poured out upon him, and to offer his whole being in thanks to God for them.

There is, alas, nothing we are so sure to forget as the gratitude we owe to God for the grace which forgives, redeems, renews us. All good of life, and life itself, is from Him, and yet, with incredible folly and blindness we forget Him who is the source and ground of it all. How humiliating the reflection that we must again and again awaken ourselves to the very thing we ought to live for! That we must

keep saying to our souls, "Forget not all his benefits!"

He forgives our iniquities—and this is the greatest boon of all, the foundation of all other good. He heals our infirmities, not merely of body, but all sufferings inward and outward. He redeems our lives from the pit, that is, from the state which is the ultimate result of sin, its punishment, Hades. And after He has thus saved us from what would destroy us, iniquities, diseases, the pit—He showers us with ineffable positive benefits, "crowns" us with loving kindness and tender mercies, and so feeds us with "good things" that there is nothing more to desire. And the life that follows is not the natural life which is but a progressive dying after all, but eternal youth. "Thy youth is renewed like the eagle's."

Group 2. Precious beyond description have been God's benefits to the Psalmist in his own life. But, as it must always be to the redeemed man, vision broadens from self to take in others. Not alone to him has God been good; He has written His Compassion upon all history, as the Old Testament is given to witness.

Did not Jehovah reveal Himself in a new way to Moses? Did He not again and again in visible act show Himself to the whole people? The Merciful and Gracious One is abundantly known to Israel as One slow to anger, waiting long before He gives it vent, hoping for repentance, and even then plenteous in mercy. And when, at length, he "chides," that is, interposes as judge, He does not carry judicial anger to its full end, He does not "keep his anger for ever." In fact the wonderful basic principle of God's dealing with men, according to both testaments, is that His justice regards not so much the punishment of their sins as His purpose of mercy.

Group 3. Merciful, gracious; these are the notes of this Psalm. The greatly blessed man lingers again to dwell upon them. And here he is given words that glow with beauty and

loveliness. No expositor may rise to their height; one may only baldly state the truths which he has sung with such matchless splendor. In power God's mercy is simply infinite; in scope, utterly unlimited. They who fear Jehovah are the children of a loving Father who brings to His dealings with His frail and wayward children all the depth and sympathy of a Father's loving understanding. Indeed in inner worth and strength we are "dust," but the Eternal Divine Mercy knows it and in unsearchable loving wisdom makes Himself our stay.

Group 4. How feeble is man! How powerful the Mercy of God which can exalt him to a share in eternity! Human life is as fragile and fleeting as the grass. Its glory is as precarious and passing as the flower whose bloom is the beginning of its decay. As the hot wind may blast them in an hour, nor, even leave a trace of their former place or being—so is human life, hardly persisting through life's perils even in memory. So passeth man, the world and their glory.

But there is a power, even the mercy of God, which can raise those who cling to it above this passing scene to a life that is life indeed. It is the Eternal Righteousness, which has found a way to save frail humanity from dissolution, which sets over against mere mortality the power of a deathless life. This power is "from everlasting to everlasting," "to children's children," that is, it is infinite.

Group 5. Where is the power to do this incredible thing? Who is it can endue frail man with immortality? It is the Omnipotent, All-Ruling King. His throne is "established in the heavens," above the realm of rise and fall, change and decay. "His kingdom ruleth over all," over all created things, the universe.

All this is pure revelation. Mind could never have conceived it or surmised it. It is the most wonderful thought we can ever have. Well, then, does the Psalmist close by calling upon angels and archangels, the hosts, all works in all places of God's dominion to join him in adoring praise.

Opening Prayer

"O God, make the doors of this Temple we have raised and dedicated to Thee, wide enough to receive all who need human love and fellowship, and a Father's care; and narrow enough to shut out all envy, malice, pride, and hate. Make its thresholds smooth enough to be no stumbling block to little children, to weak or straying feet; but rugged and strong enough to turn back the tempter's power. O Lord, make the portals of this, Thine house, the gateway to Thine Eternal Kingdom.—Amen."—Arthur J. Pennell, D. D.

Hills

Psa. 2:6. "Yet have I set my king upon my holy hill of Zion."

O little hills of Palestine,
Not half the heights I know,
Yet on these little hills of thine,
A Man walked to and fro;
He made thy country Holy Land,
Each eminence divine.
And I have climbed heights far more grand
But never left a sign!

—Mary Foot Lord.

TWELVE GOOD MEN AND TRUE

A DRAMA FOR MEN

PART TWO (For Part One see February issue, pages 63, 64, 65)

WILLIS J. LOAR

5. John the Beloved

I was a disciple of John the Baptist, but I found One greater than he; One whom I learned to know well, and to serve. If I came to be known as "the Apostle of Love," it was only because He drew out the best in me. Oh, I made mistakes; God forgive me for them! But through all the years of my long life I could always cherish a few precious memories. I can remember now, as though it were yesterday, some of those radiant experiences.

The day, for example, that I brought James to Jesus. Why, he might never have known Jesus if I hadn't brought him! What a sobering thought for us all! "Am I my brother's keeper?" I certainly was! And then that terrible day they crucified the Master! The others fled from the cross, but I stayed; I had to; I was afraid, I wanted to leave, but something bound me to Him. And truly I was rewarded, for did He not give into my keeping His beloved mother, the gracious and beautiful Mary! How glorious the years have been under her ministering hands. She is gone—but no, she still ministers to me; I can still feel her tender hand in the night.

Then there was that dramatic moment when Peter and I knelt in the empty tomb, and gave thanks to God for His unspeakable gift. We knew, that morning, that He was not dead; that He was alive and would be with us forevermore. How did I know? Why, I saw Him; talked with Him; and in the years that followed sought to obey His divine command to Peter: "Feed my sheep."

And then that glorious experience on the Island of Patmos! But instead of telling you what I saw I am going to ask you to read my book. It will reveal to you the meaning of this great vision God gave to me. The book is called "The Revelation of Jesus Christ, to John." Yes, that is my name—"John, the Beloved" friend of Jesus, and humble disciple.

6. Judas Iscariot.

May I tell you an incident in the life of my mother; an incident that took place many years ago? Perhaps I had better let my friend, the poet, tell it in his own words:

"Mary, the Christ long slain, passed silently,
Following the children joyously astride
Under the cedar and the olive-tree,
Pausing to let their laughter float to her.
Each voice an echo of a voice more dear,
She saw a little Christ in every face.

"Then came another woman gliding near
To watch the tender life that filled the place,
And Mary spoke to her: 'I know thee not,
And yet I know the same heart-hungerings send
Our footsteps here; for the children bring us back
Something . . . something we lost. . . .'

"And Mary whispered: 'Tell me, thou,
Of thine.' And she:
'Oh, mine was rosy as a bough
Blooming with roses, and his eyes
Had lights of the sea!
His balmy fingers left a thrill
Deep in my breast that warms me still. . . .'
(Source Unknown)

Thus did my mother think of me! And thus perhaps I might truly have come to be, had I not deceived myself, let greed and avarice have its way with me, and betrayed that which was my most priceless possession. I know now that I was in the wrong; but how was I to know that Jesus' idea of the Kingdom wasn't earthly and political? Money-mad? Yes, perhaps I was; but was I so very different there from countless others? You say I wanted power, that I wanted to become the leader of the disciples? Well, I guess you are right at that; certainly I am not trying to excuse my actions. I was sorry after I had betrayed Him; but probably not sorry enough. Somehow, I couldn't believe He would forgive me; now I know He would have, gladly. Who knows—perchance there is even yet time! Oh, God, if there only is!

You ask who I am? Let the closing words of the poem I began above tell you:

"Then she (my mother) gazed down some
wilder, darker hour,

And said—when Mary questioned, knowing
not,

Who art thou, mother of so sweet a son?
'I AM THE MOTHER OF ISCARIOT.'

7. Thomas.

No! I tell you I can't—I won't—believe it! Yes, I know all your arguments; but they are useless. I tell you it is impossible. God knows, I want to believe it, but I simply can't! You heard me that day, didn't you? I told Him I would gladly go with Him, die with Him if necessary. I urged Him—and so did you, James—not to go to Bethany; but He was determined, so I urged Him to let me go with Him. And He said I didn't understand! Well, I don't understand now, either! Yes, I know what you're saying; I'm a human question

(Continued on page 150)

The Editor's Columns

Manana

A GAIN, the lure of the wilds overcame and I found myself with four sportsmen, two dog men with their marvellously trained hounds, four native guides and helpers, a cook and some two dozen pack animals, deep in the mountain wilderness of Mexico on the trail of the Mexican lion.

One of the group of hunters was a southerner whom I had not known before, but whose experience as a hunter had been large.

When the tenth day had passed, leaving but five to go, and the total bag consisted of one three-quarter-grown wild cat, it having been necessary to send out one of the guides with instructions not to come back without a deer to replenish a depleted larder, spirits were wont to sag.

Huddling around the snapping pine fire against the sub-freezing weather the heights brought us, game and its likely location was the general subject of conversation. The brilliant moon permitted the game to wander and feed at night. They were "laying up" during the day. Feed conditions had forced them to move on. A dozen reasons for no game were advanced. The southerner expressed, with a sign of feeling, his conviction that the Blue Jays had chased all the game, if there ever had been any in the Carmens, to distant ranges and he ended up by saying, "I'm done. Tomorrow I pack in. There is no game in these hills."

And on the morrow he did pack in while the rest of us, following the same vain trail over which we had travelled with constantly sinking hopes for ten successive days, packed out once more. It was useless but we did it. It wouldn't hurt to go through the motions at least.

Ira and his guide went out with the hounds about four thirty. We followed an hour later. Because of the ice and whipping winds on the high mesa at Campo de la Madera, we split off from the trail just beyond the saddle, worked our way over a rough mountain side until we could look out over a little draw to the ridge which flanked Chumaquero Canyon and there, drawing our sheepskin reefers close, we sat down to wait developments.

Shortly we spied two tiny dots moving along the horizon on the far bare ridge. Ira and Mariano. Then in the increasing dawn we picked up white specks here and there. The dogs. Then an echo of a faint, desultory bark

which brought us alive. A hound bayed once on a faint, cold trail. Again all was quiet save the mournful winds lispings in the maguay. Another yap. Then others and the whole pack struck and set the hills, like our spirits, vibrant. The show was on in earnest.

To make a long story short, the hunters took two fine lions before noon. Tired, horses, dogs and men, we were back at camp shortly after noon. Next day another larger lion was added to the bag and a third day brought the fourth lion. Two lynx, one huge peccary hide and all the deer needed filled out the list and we stopped hunting two days before we had planned. We wanted no more. There was enough and to spare.

And so goes life. So goes endeavor in any field of activity, not excluding that of Church work. The results of effort, honestly made, give small announcement of their coming. The one who enjoys them is he who plugs along over the same old trail, who quits not nor falters. How do you know tonight is not the eve of your own achievement? You don't. Work for the morrow.

J. R.

Let Us Bray

NO, that is not misspelled. Many times I have been in a church service or other worship service and heard the pastor say it. Why? Perhaps it is because little thought is given this important part of worship. Again and again I have heard pastors, when the appointed time comes in the service, say, "Let us bray." And many times the praying is just as appropriate as would be the braying.

First there should be clear enunciation, not only in the announcement and invitation to pray, but also in the praying itself. Far more important than the sermon itself is the praying of the congregation. And when the pastor invites the congregation to pray he should do it in a manner that lends tone to its importance.

Next the language of prayer should receive attention, as should its content and expression. Of course, liturgical churches have prayers already prepared. But how often does it happen that they are read without thought and expression? Familiarity with a service often breeds contempt for its content and meaning. Unless a liturgical prayer can be made to ex-

press the heartfelt longing of the soul it becomes the mere recital of a form.

In the general prayer of the church service one is not praying for himself alone. He is actually leading the people in prayer before God. Such involves a tremendous responsibility! Were more thought given to its importance there would be much better praying in churches. To gather the longings, feelings, desires, hopes and faith of a congregation into a prayer and lay it before the Throne of Grace is a far more responsible act than anything else in the service. Why then with awkward gesture mumble, "Let us pray!" Why not, with all the reverence it deserves, call the congregation to the performance of a great act—speaking with God! "Let us pray" should mean all it says and be clearly understood by all the congregation.

We have tended to en throne the sermon and neglect the prayer. As a church official on his way to service expressed himself when advised that he would be late by saying, "We'll be in time for the sermon. All we'll miss is the preliminaries," so many others have come to hold a similar feeling. We could shorten the sermon and lengthen the praying with considerable profit to the Church. We listen too much to the voice of man; we ought to listen more to the voice of God. A little less preaching and a little more praying would bring us closer to God.—*W. R. S.*

Home

HE took me into his humble little home and holding the simple door open before me, he turned as his black eyes gave vision of their true depth and a smile moulded his smooth, dark-skinned face, while he said, in broken English (which mattered none), "Senior José," his hand, palm up swept in a wide arc to take in the several little rooms, "This es mi casa y yours when you be in Mexico."

Those who know Mexico, love the warmth of hospitality its people display. Among those of greater opportunity down there, that hospitality fairly shames our own, gracious, southern hospitality. It is so spontaneous, so natural, so delightful. But here in practical wilderness where all natives find their way lying along the way of a practical peonage, such cordiality and kindness assumes even more impressive proportions and I wished as I tried vainly to indicate to Tomás the deep inner response he had stirred inside me, that we of the Church world might find some similar, simple, genuine greeting and welcome for the stranger within our gates, for truly do I know my home when in Mexican wilderness. I shall return, joyfully.

Just

CHOIR AND CONSOLE

PRELUDE

Angelus	Massenet
Lenten Prelude	Battishill
Berceuse in A	Delbruck
Ave Maria	Richmond
Cantus Adoratio	Stoughton
Prayer	Alkan
Penitence	Nicode
Angelus Ad Viginium	Hollins
Reverie	Bonnet
Prayer	Caellaerts

OFFERTORY

Meditation	Lucas
Romance	MacDowell
By Smouldering Embers	MacDowell
Legende	Douglas
Consolation	Liszt
Cantilene	Barnes
Tranquility	Torjussen
Romance	Dunham
Berceuse	Dennee
Peace	Maunder

ANTHEM

By Babylon's Wave	Gounod
Tarry With Me	Baldwin
O, Saviour of the World	Goss
Out of the Deep	Wirtz
Father, Forgive Them	Dubois
Today Thou Shalt Be With Me	Dubois
Come Unto Him	Johnson
Blessed Are They	Marzo
O Taste And See	Sullivan
Another Temple Waits Thee	Maunder

POSTLUDE

When O'er The Steep of Olivet	Maunder
March Solennelle	Adams
Lento	Kroeger
Fallfield	Sullivan
Allegro Moderato	Lucas
Postlude in F	Field
Meditation	Tombelle
Sortie	Matthews
Toccato in D	Kinder
Finale in B Flat	Maxson

CHURCH METHODS

The guest speaker for Holy Week services, United Presbyterian Church, Rochester, N. Y., spoke on the theme, "The Christ." Services were held each day except Saturday with the following sermon subjects or titles being used:

- Monday—The Hungering Christ.
- Tuesday—The Satisfying Christ.
- Wednesday—The Misunderstood Christ.
- Thursday—The Victorious Christ.
- Friday—The Sacrificial Christ.

Church Cuts

National Religious Press, Grand Rapids, Mich., is closing out a large number of cuts of a religious nature, suitable for use on Church programs, papers, bulletins, etc. *Expositor* readers interested may secure a catalogue by writing the above firm. Cuts costing as high as four dollars are made available in the close out sale at a dollar each.

Easter Decorations

Church decorations for various seasons of the church year, as a rule, move within certain defined lines. Methods for such decoration vary widely and give opportunity to the minister or group with a leaning toward the creative. A very attractive Lily cross may be constructed and installed by the most amateur of craftsmen. A few boards, a hammer, nails and saw constitute the tool kit.

The height of the cross will vary that it may be in harmonious proportions with the setting but in that the cross figures so vitally in the Holy Week and Easter theme, a large cross, larger than usual, tends to center the thought on the import of the Cross.

With a simple base composed of two crossed boards of sufficient length to permit the figure to stand erect and firm, an upright representing the shaft of the cross and upon which the cross arm has been securely nailed is set. Several braces running from well toward the end of the base up along the upright will set it securely. No great amount of attention need be given the board cross other than that it be properly proportioned and erect.

After the frame is set up the decorators get busy. Have available several balls of green binding twine to which twigs of smilax, evergreen or some similar green twigs are tied at fairly close intervals. This string of green twigs is then spiralled around the cross and for proper effect should completely and solidly cover the frame, so as to present a solid background. In that the rear of the cross need not be covered another method would be to tie the

twigs on the front and sides of the cross instead of making a string of them.

Lilies are then set in at intervals which seem proper. Natural Easter Lilies wilt rapidly so that it is suggested that natural appearing artificial lilies available and inexpensive be used. Artificial flowers can be packed away for future use also. Ferns and potted plants may be banked around the base of the cross making an attractive decoration for the church and one in complete harmony with the place and the season used.

How to Develop a Church Positively

1. Attend all hours of worship regularly and anxiously, creating an atmosphere of worship and great moments of inspiration.
2. The whole church supporting all the various organizations with money, prayers and sympathetic understanding.
3. All the organizations thoroughly united in supporting and becoming a genuine part of the entire life and program of the church.
4. A deep current of brotherly love flowing gently among all the members in friendly visitation, sharing in sorrow and rejoicing in hope.
5. The promotion of a definite program of evangelism through every person, family and group for twelve months in the year.
6. Striving for the goal of every member giving every Sunday, generously, joyously, and prayerfully.
7. To receive members, elect officers, plan programs and go forward in answer to earnest prayer.
8. A clear conception of the Mission fields at home and abroad, and a Christ-like willingness to reach them with consecrated life and money.—*Bulletin, Central Baptist Church, Johnson City, Tennessee.*

Fine Goals for Any Congregation

Keep these suggestions in your heart and mind during the coming year.

1. EVERY MEMBER an ACTIVE member.
2. EVERY MEMBER a learner (Teacher or being taught).
3. EVERY MEMBER in Fellowship with every other member.
4. EVERY MEMBER Present and ON TIME at Every Service of the Church unless providentially hindered.
5. EVERY MEMBER Living an Upright Exemplary Life.
6. EVERY MEMBER Too much in Love with Christ ever to permit his Church to suffer or drag in any of its services.
7. EVERY MEMBER Abiding. Interested

in Bringing in his Kingdom and winning the Lost to Christ.

"I love Thy Church, O God."—*First Baptist Church, Bowling Green, Ky.*

Pastoral Letters

I

Dear Friend of Our Church:

For some time, we have rejoiced that we can call you a friend of our Church. In many real ways you have shown confidence in our efforts to maintain for you and yours a House of God.

There are some who are saying that the Protestant Church is dying out. We have never had a better year. Actions speak louder than words. And your attendance next Sunday, which will be Easter, will be your vote.

You have not enlisted definitely with us as a member. But on this one great day of the year when God's only Son broke the bonds of sin and the grave, when all the world is rejoicing in the Springtime and Hopes of Eternal Life, we look for your attendance at the House of God.

We enclose a card. Bring it to Church with you. Put it on the Offering plate so that I may surely know you were present, and that you still regard this as your place of worship.

Quite a good many friends desire a quiet opportunity to make a special offering to the Pastor's Discretionary Fund. This money is kept separately by our Benevolent Treasurer and duly accounted for. The little Easter envelope enables you to make such a thank offering, either anonymously or under your own name.

Palm Sunday was a glorious day. The Holy Spirit warmed our hearts with manifest blessings. Will you help us to make Easter even more joyful in a proven allegiance to the Saviour of Men?

Yours cordially and prayerfully,
Edwin I. Stearns, *Pastor*,
First Presbyterian Church,
Caldwell, N. J.

II

Advance

A modern word signifying a courageous faith!

The people called Methodists go forward in Naugatuck!

Loyal and generous giving frees the Church for action!

An examination for Naugatuck Methodists: (Answer yes or no.)

1. Do you regularly attend the religious services of your Church?

2. Do you pray for the Church and its world-wide ministry?

3. Do you work cheerfully in your church?

4. Are you a constant and smiling contributor?

5. Have you your pledge card for 1938-39 ready to hand in on the coming Sunday morning, April 19; or will you mail it to the Minister before then, if you cannot be present?

(On the above examination, give yourself 20% for each question you answered "yes." Those getting 100% will not need to preserve this exam—they'll live it—but the rest had better check upon themselves seriously!)

LIFT HIGH YOUR HANDS AND HEARTS, AND SHOUT "ADVANCE!"

Sincerely your friend and Minister.

Your Church Does Count

Judge Malcolm Hatfield of St. Joseph, Mich., recently called attention to the fact that in the countries of Norway, Denmark and Sweden, there is no juvenile delinquency, as child crime does not exist there. Parents there are so alert to their duties and responsibilities that no juvenile laws or courts are required. The Scandinavian countries are 98% Lutheran, and the influence of that Church has a great deal to do with the splendid early training received by the children. Juvenile delinquency can be prevented, but parents have a distinct duty to perform in this respect, as responsibility for the child's training rests largely with them.—*S. R. N. B.*

Stop! Look! Listen!

The climax of every preaching service is the closing hymn. It is that part of the morning program for which the other exists. It is a time for decision. The invitation is out. People are called upon to decide for Christ and His Church.

To have people leave the balcony or any other part of the auditorium during this closing hymn is distracting, it is humiliating; it destroys the spirit of the service and helps to counteract every good impulse that may have been aroused in those who are about to respond to the invitation "To Come."

There may be a half dozen people in the congregation who must leave because of work or other special reasons which they cannot control. This word is not spoken to them. They will go quietly and everyone will understand. But let all others remain through the service to the end—let them remain with a prayer in their hearts that the weary may find rest, that the thirsty may find drink, that the sinful may find forgiveness, and that all may be led to do God's work in God's way for God's glory.—*First Baptist Church, Knoxville, Tenn.*

Classified Wants

Found—Splendid Remedy for restoring Health, Happiness, and the Joy of Living to People suffering from Weakness, Fear, Inferiority Complex, and other "Spectres of the Mind." Particulars at First Congregational

Church, Dana and Durant, Sunday morning at 11.

Lost, Stolen or Strayed—From the House of Worship. A Person. Identification marks: Busy all week; needs recreation and open air Sunday; worships God in "out of doors" while speeding thirty-five miles an hour, or pursuing golf ball, or munching sandwich. Please report at First Congregational Church, Dana and Durant, tomorrow at 11 a. m. or 7:45 p. m.

Opportunity—For encouragement to Highest Advancement and Best Success offered in most attractive and effective fashion in Felix Shay's "Elbert Hubbard of East Aurora," as presented at First Congregational Church, Dana and Durant, tomorrow evening, 7:45.

Wanted—Intelligent men and women, able to appreciate True Value when they see it. Previous experience not necessary. Many already enthusiastically attached. Others wanted. Big rewards. Inquire at "The People's Service," First Congregational Church, Dana and Durant, tomorrow evening, 7:45.

Windows—Colorful and Inspiring outlook on "The Passing Pageant." Thrilling and stimulating glimpses of "Elbert Hubbard of East Aurora." Window shades lifted at First Congregational Church, Dana and Durant, tomorrow evening, 7:45.

Personal

Dr. Oswald W. S. McCall will be glad to see you at his church tomorrow. There will be attractive choir music. The hearty Congregational Singing is a real means of grace. His subjects, "Spectres of the Mind" and, at 7:45 p. m., "Elbert Hubbard of East Aurora," bear upon actual life. First Congregational Church, Dana and Durant.—*Berkeley, Calif., Gazette.*

The Matter of 16mm. Movie Films

Rev. Cudlipp's questions may be of general interest to your readers. I am numbering them in the same order that he asked them, so as to avoid unnecessary repetition:

1. The clergyman buys or rents film from whatever appears to him worthy of his confidence. He certainly never *buys* the film sights unseen. The better libraries offer a plan under which he may rent a film for a single showing, with the rental applicable against the purchase, if he decides to buy within a reasonable period, usually 30 days.

2. He generally gets his Bible pictures first of all from the source of his other films, secondly from any source that may have what he is seeking. There is not too large a variety of this type of material available as yet. He consults the Bell & Howell directory of religious film sources, and turns to his own denominational headquarters, in every instance where films are available. Thus, Baptists, Methodists, Presbyterians, Lutherans and Catholics

have definite film activities. Likewise, the Religious Motion Picture Foundation and the Y. M. C. A. offer series of Bible films, in addition to those available through the Filmosound Library and similar film centers.

3. If the clergyman is planning a program solely for his own church, the chances are that he will rent the overwhelming bulk of the film he uses. If on the other hand, he travels a circuit, or is engaged in a supervisory position in which he visits quite a number of churches, he may buy a good part, or in some cases even all of his film. We do business with both types of requirements.

4. The nature of the program selected depends upon the purpose to be served and the conditions under which it is to be used. If a religious purpose is to be served, obviously only Bible and scenic pictures can be considered. If it is a money-raising venture into clean motion pictures shown for their own sake, you may select a feature, a travelogue and a cartoon. If it is for the purpose of promoting attendance, a movie-making clergyman may go in quite heavily for personal pictures of his congregation. This last form of activity is "sure fire," since everyone likes to see himself on the screen. Perhaps the program is planned to foster better social and international relations—in this case the series of foreign-made films and of problem plays available through the Filmosound Library, are very much in order. Films imported from China, Switzerland, Germany, England, Ireland, France, Mexico and other lands might well be studied as a gesture of good neighborhood.

Or, if he desires to have worthwhile discussion material for an adult, or even an adolescent group, he might rent from the Filmosound Library one of the series of 2-reel problem pictures, based upon the radio program of the VOICE OF EXPERIENCE. Each of these subjects has its own appeal, it raises a serious ethical question in a dignified way, and leaves that question open for several widely-divergent answers. In the picture entitled DAD AND GOD TURNED ME DOWN, the limits of parental authority over their children are discussed. In another film, we find the harmful effects of gossip dealt with, in still another a psychological reaction of an orphan, and so on through this interesting list.

Certainly, no clergyman should plan a motion picture program consisting entirely of Bible films.

Cordially,
Bell & Howell Co.,
W. F. Kruse.

Your Program Procedure

Have you been using the same program procedure in your Young People's organization for years past? Did it ever occur to you that a change might attract interest and promote more enthusiasm?

You ask me what is wrong with the usual program and I will ask you a question to answer the one you have asked. What is right about it? Is it attractive so that young people will want to witness it? Does it carry with it any of the beautiful or appealing trend to the eye or soul? Is it full of pep and vigor, the thing that youth is seeking in everything today and should rightfully be supplied by the church as well as the school? Is there a challenge to serve carried away by the individual? Our Young People's work should be the talk of the church, the community and especially of the Young People themselves. Here is an outlined procedure which, if followed, will lend new appeal to any meeting.

1. Choose a suitable name for your meeting. For instance a program on giving could be called a "Dollar Bill" meeting. A program on missions could be called a "Cold Water" meeting. A program on right living could be called a "Target Practice" meeting.

2. Announce your meeting ahead of time with novel invitations and posters.

3. Decorate to some extent (the more the better) in keeping with the theme so that the eye may be attracted and held immediately on entering the room.

4. Open with several pep choruses. If these are good and create enthusiasm at summer camps why would they not do the same at home? Let different young people lead them if you do not have a specific director.

5. Inspiring prayer for the meeting.

6. Announcements made in keeping with theme of meeting. Ex. Read from imitation dollar bills, drawn from a cup, or read from slips pasted on a gun. Never forget to recognize visitors at this time. No roll call. If a check up is necessary it can be secretly marked.

7. Collection taken not more than twice a month and dropped into a Cross Bank at the beginning of prayer circle will inspire giving.

8. Special musical number in keeping with the topic.

9. Lesson announcement and scripture.

10. Carry out the program in dialogue, play, question, or lecture form.

11. Devotional choruses (the chorus of several well known prayer hymns may be used if novel devotional choruses are not familiar. Never use books).

12. Join hands for prayer circle while singing and let lights be switched off and candles lit. Assign to one person the regular task of lighting candles, another to turning off lights and teach each one to assemble into circle very orderly.

13. Words spoken or choruses sung to inspire prayer.

14. Hymn "Blest be the Tie" or "Closer to Jesus."

15. An announcement of next Sunday's

meeting and always a cheery "Goodnight" given by the youth leader before lights are turned on.

You tell me that a program like this requires work and planning. Remember, "What is worth doing at all is worth doing well." Again, "We get out of a thing just what we put into it." If a young person has helped to fix the decorations or invitations (many can do this who cannot make speeches and the Lord did not intend for us all to be statesmen), he will get far more out of the meeting than if he has had no part in it, or a part which he does not feel capable of filling.

There is need for more interest and appeal in Young People's work and only by a new system of programs and plenty of personal effort can we save our rapidly dwindling work among the young.—*Mrs. C. D. Carter, Latonia, Ky.*

Religious Question Bee

The question bees of the radio are attracting considerable attention, arousing commendable interest and dispensing general information. Here is an idea readily adaptable and of promise for occasional evening worship services.

At an evening service we tried the idea. It was on C. E. Sunday. So we suggested to the members of our Senior C. E. that they volunteer for the group to answer the questions. No indication of the questions was given them beyond stating that they would be classed in groups covering such subjects as, Books of the Bible, Men of the Bible, Women of the Bible, Famous and Familiar Chapters and Verses of the Bible, and Rivers, Mountains and Seas of the Bible. The announcement of the service was made and the audience gathered. It doubled our usual evening audience.

We arranged chairs for the contestants before the Altar. The questions by groups were placed in an attractive collection basket. The one conducting the Bee took his place behind the contestants. The basket containing the questions was extended over their shoulder above the level of their eyes, a question was drawn, handed to the leader in charge who in turn read it. The contestant then gave the answer or failed to give it in accordance with his knowledge. When a question was unanswered or incorrectly answered it was turned over to members of the audience for answer.

Interest of a desirable type was present and generated. Bible information was dispensed and the unanimous response to the service was a request to have another of a similar character.

Here is a list of the questions we used.

Questions

Books of The Bible

What is the First five books of the Old Testament called?

Name the First five books of the New Testament?

What book comes before and what follows the book of Isaiah?

How many books are there in the Old Testament? In the New Testament?

Name the man who wrote nearly half of the New Testament Books?

Who wrote the four Gospels?

Give an easy method by which we may remember how many books there are in the Old Testament? In the New Testament? Ans. O-L-D three letters; T-E-S-T-A-M-E-N-T nine letters, three-nine; thirty-nine; N-E-W-three letters; T-E-S-T-A-M-E-N-T nine letters; three times nine equals twenty seven.

Name the first six books of the Old Testament?

What book comes before and what book follows the book of Acts?

What is the first four books of the New Testament called?

The book of Ruth, Psalms, Leviticus, Obadiah is: "Law, History, Poetry, or prophecy?

What book comes before and what book follows the book of Psalms?

Men of the Bible

Name the man who took leadership of the Israelites after the death of Moses?

Who is said to have been the wisest man of the Old Testament?

Who was Jonathon?

Name five men from the book of Genesis?

Who was the first king of Israel?

Name the brother of Moses?

Who was the first Christian martyr?

Name three companions of Paul?

Who was the best known king of Israel?

Who was John the Baptist?

Women of the Bible

Name four women from the gospels?

Who was the Mother of Samuel?

Who was the Mother and the Grandmother of Timothy?

Name the Woman who was, "the seller of Purple?"

Name four women from the book of Genesis?

What was the name of the sister of Moses?

Who was the Mother of John the Baptist?

Name two women who had books of the Bible bearing their name?

For what is Dorcas famous?

Who was the most wicked woman of the Bible?

Who was the Mother of Jesus?

Famous Chapters and Passages

Where will you find the ten commandments?

Where will you find the Golden Rule?

Where will you find the Sermon on the Mount?

Where will you find the story of the Cruci-

fixion and the Resurrection of Jesus Christ?

What Chapter of Isaiah is the chapter of "The Suffering Servant?"

What is the Shepherd Psalm?

What is the great Faith Chapter of the Bible?

What is the great Love Chapter of the Bible?

In what book will you find the story of Jacob, Moses, Samuel, David?

Where will you find the Lord's Prayer?

What verse is called "The Heart of the Bible?"

Rivers Mountains and Seas

On what body of water did Jesus Christ walk?

On what mountain was the Ten Commandments given?

On what mountain did Abraham attempt to sacrifice his son Isaac?

What mount is frequently mentioned in the New Testament?

In what river was Moses found as a baby?

What river flows through Eden?

On what mountain did the ark land?

What river flows through the land of Palestine?

The River Jordan flows from what sea to what sea?

For what event is Mount Carmel famous?

What great body of water lies west of Palestine?

Variations may be followed by using each of these subjects as the source of questions for an evening. Or questions may be confined to particular books, individuals or stories.

The questions as listed above are all simple, interesting and answerable by Sunday School ages as well as by adults.

—J. H. Ginter, Hopewell, N. J.

Prayer

Our Heavenly Father, we Thy children would live as Thou dost desire of us. We would cease from finding fault and strive to do good unto all people. We desire that union with Thee which our Savior Christ prayed for: "that we may be one, as Thou wert in Him and He in Thee, that we may be one in Thee," always seeking to do Thy will. We ask for the incoming of Thy Holy Spirit into our lives that we may be enabled ever more to praise Thee. We would not simply worship Thee with our lips and live lives contrary to Thy will. We would curb our desires, that we may do only that which is pleasing to Thee. We would walk in the way of sincerity and truth, so that: "Lord and Master of us all, whate'er our name or sign, we may own Thy sway, hear Thy call, and test our lives by Thine. Amen.

THE PULPIT

THE BEYOND THAT IS WITHIN

ORVA LEE ICE

"We are of God." I John 4:6.

"THOU hast made us for thyself and our souls are restless until they find their rest in thee."—Augustine.

An Alpine lad, having climbed to the high crag of an eagle's nest, took an egg out of the nest and returned and placed it under a setting hen. After the hatching there was not much difference in the looks of the little members of the brood. The eaglet followed the hen about the yard and ran to her clucking as did the other chicks. It grew to be a great bird. Strangely it never tried its strong wings. One day an eagle flew down from the sky, gave its mighty call and wheeled away to the heights. The grown eaglet lifted his eye. He gave forth a piercing scream that made all the other fowls fly to cover. He stretched forth his strong wings. He brought them into action and was lifted from the ground. He bounded back. There was a new look about him. He carried his head high. His eyes were directed toward the vaulted sky. With a mighty swoop of his wings he lifted himself from the barnyard and soared away to a mountain home.

In the eagle was that which was beyond, the other than the barnyard, the other than the earthly, the other than the now. Within was the beyond; the spirit that would not permit an eagle to be a chicken, a lift that would not allow a bird made for the heavens to stay grounded.

All about us is the cosmic and mysterious urge and drive of nature, the powerful upsurge of earthly forms. It is a thrilling gospel of itself. The drab cocoon hangs like a mouldy leaf stubbornly to the bough, but inside that grayish casket is a pulsating life, an angel of beauty to come. This dry, brown, ugly bulb has in its heart the beautiful secret of an exquisite dahlia. Its transformation will occur when it is called forth from these grave clothes. The blue bird, the yellow bird, the red bird, the singing lark are hidden in the tiny egg.

My friend and I are walking through the rustling leaves of the autumn woods. He suddenly stops and picks up something from the ground. "Do you wish to see something that no living person has ever seen?" I did. He cracked a nut he had found and showed me the inside that no one had ever seen before. We

saw the kernel. There was a potential in that that neither of us could see. Folded up somewhere, somehow in that small brown portion was a giant tree that "looks at God all day and lifts its leafy arms to pray."

The Chambered Nautilus in a poet's song is a gospel of this beyond that is within:

"Year after year beheld the silent toil

That spread his lustrous coil;

Still, as the spiral grew,

He left the past year's dwelling for the new,

Stole with soft step its shining archway through,

Built up its idle door,

Stretched in his last found home, and knew the old no more."

All nature obeys a categorical imperative. Within its forms lies the beyond, the other than itself, "the best that is to be."

Man, not less but more than all creation, feels this urge beyond. He feels he only partly is. He more wholly hopes to be. He has appetites no earthly fruit can satisfy. He has thoughts beyond the world in which he lives. His reach exceeds his grasp. That is what a heaven is for, says Mr. Browning.

"Build thee more stately mansions, O my soul.

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell, by life's unresting sea."

The spirit of man cannot be grounded. He is feverish, unsettled, unhappy with his gray-cocoon environment. There is the indomitable will to live, to ride down every enemy of life. It has been said that self-preservation is his first law. But there is more than the impulse merely to exist. There is the spirit to live well, and to live better. There is a heavenly discontent in man.

"The splendid discontent of God

With chaos, made the world,

Set suns in place, and filled all space

With stars that shone and whirled.

And from the discontent of man

The world's best progress springs.

Then, feed the flame, from God it came,
Until you mount with wings."

"The spirit of man is the candle of the Lord." "His spirit witnesseth with our spirit that we are the sons of God." "Beloved, it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him." "Now, we see through a glass darkly, but then face to face. Now, we know in part but then shall we know even as we are known." These are the shibboleths of the ceaseless march of man. They are the intimations of what is to be. They are the revelations of what is now, the inevitable over-world that calls man up to "more stately mansions."

In these things lie the irrefutable proof of God, His spirit witnessing with our spirit. The Eternal is in the soul of man. Man cannot be content with barnyard things. He will not be grounded. There is an eternal beyond that is within.

There is both a lure and a drive. There is that that calls man, and there is that that commands man. Yet these two are one. They are God, God going on before saying, "Follow me," "Come after me," "Come up higher," "I am the Good Shepherd."

"He leadeth me, O blessed thought,
O words with heavenly comfort fraught."

It is also God in our souls, commanding, driving, urging us on. "God worketh in you both to will and to do." "Thou in me and I in them." "Lo, I am with you."

It is God following God through man. It is God commanding man to follow God. "Hereby we know that he abideth in us by the spirit which he hath given us." "Hereby we know that we dwell in him and he in us because he hath given us his spirit."

"I sought the Lord, but afterwards I knew
He moved my soul to seek him."

There is a startling thing. It is a thought too great to digest in a moment. We are dealing with the Eternal. He is dealing with us. It calls for recognition and a relationship on our part. It calls for completion. It calls for co-operation. I can work together with Him and live, live gloriously, helpfully and eternally; or I can deny His spirit, refuse Him recognition, close my life to His mighty workings and die. Here is where religion comes in. Will I give God place in my life?

"God hath sent forth his spirit into your hearts, crying, 'Abba, Father.'" Shall we nurture this infant thought, or shall we let it starve and die. "His spirit witnesseth with our spirit that we are the sons of God." Shall we sin against the Holy spirit? To do so is unpardonable.

Doctor John M. Moore gives a chapter, "I experience religion," in his new book, "On the Trail of Truth." I want to bring his experience to you.

"In our church it was customary to hold pro-

tracted meetings. I had gone through a number of these protracted meetings. They had stirred me but had failed to bring me to a decision. The meeting that proved too much for me had run for three weeks and I suppose that I had probably attended all the services. The pastor's utmost effort was put forth on the closing night to secure results. We felt that attention was focused on the pew in which George and I were sitting. We knew that older people in the church were praying for us and expecting us to come forward. The pastor had spoken to us with great earnestness but without avail. We had held our ground bravely and the meeting was about to close. We were safe at least until the next protracted meeting. Just before the benediction, however, to my consternation, the pastor said, 'Perhaps we may continue the meetings another week.' Now, I felt that the situation was hopeless. Somehow it never occurred to me to stay away from the meetings, and I did not see how it would be possible to go through another week of it, for I had just about reached the limit of my power of resistance. Looking back upon the years I am persuaded that my stubborn rejections of the claims of the Gospel, which the pastor so persistently pressed upon me, was not due to sheer wickedness.

"What I feared was that after making my Christian profession and receiving baptism and entering upon church membership I would discover that nothing really happened to me and that my life would go on just as before. On Sunday evening the sermon seemed to be particularly addressed to me. One telling illustration will remain with me so long as I remember anything. It was a story of one who had struggled and resisted, had tried and failed, just as I had. He decided at last to make one honest effort to be saved in which he would fulfill every known condition. He would leave no single thing undone. If he then failed he would have at least the satisfaction of knowing that the responsibility was not his. This proved to be the one thing needful. His honest effort was rewarded. The story gripped me. When the sermon was ended, the pastor announced a hymn. It was not a great hymn either in words or in music.

"Come every soul by sin oppressed,

There's mercy with the Lord,
And He will surely give you rest
By trusting in His word.

Only trust Him, only trust Him,

Only trust Him now.

He will save you, He will save you,

He will save you now."

"'I am going forward,' I whispered to George. 'Not tonight,' he tremblingly replied. 'Then, I go alone.' When I got to the front seat I found that George was at my side. It was not a long journey for it was a little

church. But I can testify that in that brief moment between the time when I arose and the time of my arrival at that front seat, something tremendous happened to me, that made all the rest of my life different."

The eternal spirit of God in the world and the temporal spirit of God in man had met. The divided self was united. The life was in-

tegrated with God. The beyond was united with the within.

"And up from the rocky steep,
There arose a cry to the gate of heaven,
'Rejoice, I have found my sheep!'
And the angels sang around the throne,
'Rejoice, for the Lord brings back His own!'"

BEHOLD I STAND AT THE DOOR

CLARENCE EDWARD MACARTNEY

Rev. 3:14-22.

IN the brief salutation to the Laodicean Church, Christ describes Himself as the Amen, the beginning of the creation of God. This is equivalent to the Alpha and Omega with which Christ proclaimed Himself to John in the vision on Patmos. It is interesting to note that in the Letter to the Colossians, the church within a few miles of Laodicea, and which letter Paul requests be sent on to the Church at Laodicea, the major note struck is the pre-eminence of Christ. In this Letter he is described as the "beginning of the creation of God," meaning, not that he was the first of created beings, but that he himself is the Creator. In the Letter to the Colossians he is described as the "image of the invisible God, for by Him were all things created that are in heaven and that are on earth, visible and invisible; and he is before all things, and by him all things consist." The Church must recover today the high New Testament sense of the glory and rank of Christ, for His authority as a teacher and His power as a Redeemer rests upon His rank as the Eternal Son of God.

Neither Cold Nor Hot

In contrast with the other letters, in the Letter to the Laodiceans there is no word of commendation, for apparently there was no ground for such commendation. Abruptly comes the stinging condemnation. "I know thy works, that thou art neither hot nor cold. I would thou wert hot or cold. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." The Laodiceans were well acquainted with the therapeutic springs in their vicinity, and at Hierapolis. There were boiling hot springs and cold springs, but there were also mineral springs that were tepid. Nothing is more nauseating than warm salt waters. This is the meaning and this is the power of the metaphor employed here by Christ. The state of this church occasions the utmost loathing and disgust. The church is not accused of false doctrine, or gross immorality, but of lukewarm-

ness and indifference to Christ and to the faith.

This Laodicean indifference and lukewarmness is a true description of more churches than that one condemned at Laodicea. One of the great actors, Forrest, used to say to ministers that they proclaimed truth as if it were fiction, while actors proclaimed fictions as if it were truth. The great need of the church is a recovery from its state of lukewarmness. On the banners of the Salvation Army you will see inscribed Blood and Fire, the Blood of the Cross, the Fire of the Holy Spirit. It avails nothing that we hold the true Christian doctrine as to the Blood of Christ, the Atonement for sin, unless we hold it in the warmth and fire of the Holy Spirit. We speak of the heroic spirits of the past, and praise men of heroic times, but the mantle of their zeal and enthusiasm does not touch our shoulders.

"Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers,
Kindle a flame of sacred love,
In these cold hearts of ours."

A lukewarm state of faith and love results in pride and a feeling of false self-satisfaction. The church which doesn't care becomes a church that is self-satisfied. It was so here at Laodicea. It said, "I am rich, and have need of nothing." Christ awakens the church out of its smug, self-satisfaction. "Thou knowest not that thou art poor, wretched, and miserable, and blind and naked. I counsel thee to buy of me gold, tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear and to anoint thine eyes with eye salve that thou mayest see." The garment of self-satisfaction is torn from this unworthy church, and it stands exposed in all its poverty and wretchedness and nakedness. Alas, to how many of our churches today, so far as the faith and love and labor of many of those who compose them are concerned, must Christ utter those same burning words!

Here is the true picture of the complacent and self-satisfied sinner. He is not openly an unbeliever. There are no flagrant transgres-

sions of the moral code, and he regards himself as reasonably satisfactory in life and conduct. But when his eyes have been opened, when he has been turned from the power of Satan unto God, then he has an altogether different thought of himself. He sees how poor, miserable, wretched and blind he was.

A Glorious Conclusion

The conclusion of this severe and condemnatory letter to the Church at Laodicea is the most beautiful of all these beautiful conclusions and promises. Here we have love's beautiful climax, "Behold, I stand at the door and knock." The mighty actor and conqueror of the Apocalypse, before whom all things in heaven and earth and under the earth bow down in worship and adoration, appears now as a suppliant at man's heart. "Behold, I stand at the door and knock." There he is, like a weary traveller, just as you have seen him in Holman Hunt's famous painting, the dews of night distilling upon his brow, the lantern in one hand, and knocking with the other; the head bent forward eagerly to hear if there is an answer to his knocking. This, I think, is the most moving thing in the Apocalypse; not the great White Throne, not the sound of many waters, not the sea of glass mingled with fire, nor the fourfold Halleluia that rings out over a reconciled and conquered universe; not the New Jerusalem, but Christ knocking at the door of the sinner's heart!

You Can Shut Him Out

Christ comes to knock at the door of the heart, but we have the power to close the door against him. He never breaks in. The door must be opened unto Him. The sunlight, the most wonderful thing in our universe, travels inconceivable millions of miles from the sun to reach those who live on this planet. But if you hold a book or a coin before your eye, or draw down the thin curtain and veil of your eyelids, you can shut out all the glory of the sun. So is it with the Son of Righteousness. He has come from afar to shine in our hearts; but, if we will, we can exclude Him and exclude His light.

Years ago a yacht came to anchor in the

waters of Moray Firth.* Two young men put off from the yacht in a boat, and although the day was well advanced, started on foot on an excursion through the Highlands. Night overtaking them, they knocked late in the evening at the door of a cottage near the road. They were roughly answered by a voice within which told them to be gone and to disturb the inmates of the house no more. They made their way to another cottage, where they were hospitably received and put up for the night. Imagine the chagrin and shame of the occupants of the first cottage when they learned in the morning that the two young men were none other than two of the chief personalities of the Kingdom, the Duke of Clarence and Prince George, the late King of England. But a greater than any earthly potentate knocks lovingly, earnestly, and patiently at the door of our hearts.

How He Knocks

He has many ways of knocking. Sometimes by blessings; the day of your marriage, the birth of your child, the honors and success that came to you in life, your health and prosperity. Again, He knocks with the echoing knock of adversity, sickness, disappointment, sorrow.

"In our joys and in our sorrows,
Days of toil and hours of ease.

Still he calls in cares and pleasures,
Christian, love me more than these."

The harder the heart, the more tightly closed the door, the more earnestly He knocks. What wonderful love, what wonderful patience. If He would knock at the door of that unworthy and repellant church at Laodicea, then He will knock at the door of the most hostile and unworthy heart. Some of you know that he is there. Some of you have heard clearly through the divers and multitudinous noises of this world, no matter how hard you have tried not to hear it, the sound of the knocking of that Scarred Hand. When will you open?

"Behold, a stranger's at the door.

He gently knocks has knocked before.

Has waited long, is waiting still.

You treat no other friend so ill."

*W. Hay, "God's Looking Glass."

WHAT IS TRUTH?

JOHN S. CORNETT, PH. D.

"Pilate saith unto him, What is truth?" John 18:38.

THE words of Pilate, the Roman governor of the imperial province of Judea, are of interest as reflecting the state of mind of a man who was revolving problems in his inner

life for which he could find no solution ready at hand, but who must in some way give vent to his feelings. Pilate was evidently a man of no mean ability. He was quick to recognize the innocence of the accused standing before him. To the assembled throng, crying out for

the death-sentence to be pronounced, he declared Jesus' innocence, and by washing his hands before the throng he both testified to that innocence and repudiated his share of the guilt of condemning the innocent. Let the blood of the accused be upon their heads, not upon his!

At the same time he lacked the courage to render a judgment that would be greeted with disfavor. Considerations of statecraft—*politics*, if you please—seemed to demand that he should not unduly oppose the will of the people over whom he was set as governor. To do so might have cost him his position. What should he do? What was the way of truth?

Pilate was the hardened man of the world, who lived in a world marked by the intrigues and rancors and jealous strife of scheming ambitious place-hunters. A world where the motto was, put your rival out of the way before he succeeded in doing the same for you; a world in which men sought office, not for the sake of the service which they might render to their fellows through the office but purely for the sake of fattening upon the spoils of office.

He was hardened, morose, skeptical. He and his compeers had been trained in a school where the way to walk was the way of cold, calculating, scheming self-interest, regardless of all else. Here is an innocent but defenseless man before him who says something about having come into the world to bear witness to the truth. And the Roman governor throws out the cynical remark, "What is truth?"

Broadly speaking there have been but the two ways in which men have sought to know the truth. The one has been by the way of authority, the other by the way of science. Up until the dawn of modern history the way of authority was the regular way. If you wanted to know the truth about a given matter, you went to the authoritative sources of knowledge; you never thought of making a fresh objective study of the matter on your own account.

In making some experiments with objects falling to the ground from midair, Galileo dropped leaden balls of varying weight from the leaning tower of Pisa some hundreds of feet to the ground. The old view was that a body weighing one hundred times as much as another would fall one hundred times as rapidly. But when the experiment was actually made by Galileo it was found that the hundred pound and the one pound lead reached the ground at approximately the same time. Yet many of those who stood by refused to heed the witness of their own eyes. They ran to their Aristotle to see what the great Authority had to say about it. Those who were the bound slaves of authority preferred to believe its dictum rather than follow the evidence of their own eyes.

But modern history was to show an equally marked respect for the way of science as a means of discovering truth. Galileo and his experiments with the falling lead was a pioneer of the new method. Roger Bacon, and more especially Francis Bacon and René Descartes were pioneers of the new method. Descartes became a distinguished name as an investigator. He studied things on his own account, used his own eyes and ears and hands, studied nature, observed and drew his own conclusions, reasoned inductively, used scientific method. On one occasion when he was asked by some visitors to show them his books, made answer—"These are my books," pointing meanwhile to a basket of young rabbits which he was taking to the laboratory for experiment and investigation.

One of the chief notes of modern times has been the steady growth in the use of scientific method for the fresh discovery of truth. Not the way of authority, but the way of science! And sooner or later the question was bound to arise, whether or not this same method was to be applied to the study of the Bible. Was the Bible to be treated as an Authority whose every word and syllable was absolutely sacred, not to be subjected to the scientific method of study and criticism now coming to be applied universally?

To the rabbinic scholar of the ancient world the Hebrew Scriptures were so utterly sacred that it was the rankest sacrilege to alter one jot or tittle of the letters. To the medieval churchman the Scriptures had authoritative value only as they were interpreted by the official accredited spokesmen of the Church. All else was heretical. It remained for Protestantism to establish the principle of the right of private interpretation. And thus, unwittingly at the time, it opened the door to the scientific method of historical criticism of Biblical and cognate literature.

What constitutes the divinity of the spoken Word is not the pronouncement of rabbi or dogmatic churchman, but the piercing truth as conveyed in Biblical words that challenge and inspire the human heart and grip the human conscience. Authority has not departed forever; it has come again and is found only where the Word enthrones itself in the inner consciousness and refuses to depart.

The way to find truth is to seek it with open mind and heart and soul. I take it that that has been the chief glory of the past history of the American Republic. In the first place the nation was born in the spirit of protest against injustice. Very dear to Englishmen and the sons of Englishmen has ever been their love of liberty. The colonists who precipitated the revolt against the Mother Country were the descendants of Englishmen, and they deeply resented infringements upon what they conceived to be their just rights and liberties. From the point of view of the King and his

ministers the colonies were to be looked on as a nurseryman looks on his orchard. One sets out an orchard and looks for fruits to be returned in due time. The colonies were primarily for the benefit of the mother country and should help carry England's burdens. The colonists stood for certain principles which they believed to be their inalienable rights, "the right to life, to liberty, and the exclusive right to tax themselves." The issue was fought out to the conclusion that we know. And in so far as America has stood for freedom and justice and has fearlessly sought the truth, not only at her cradle period but throughout her national history she has been great.

There have been many natural advantages which have fallen to the lot of the people of this country, which were denied to some of the older nations. The founders of the republic were both enabled to avail themselves of the splendid inheritance that was theirs; and were also free to build on new foundations, untrammelled by such institutions as that of an ennobled hereditary class.

But today the question presents itself, are we still ready to fight for those self-same principles of freedom and right and independent thought? We rejoice in free institutions. And yet is there not a danger of our becoming so enthralled with the specter of economic insecurity as to be willing to surrender our heritage into the keeping of some benevolent personalized Uncle Sam who is willing to assume the burden of our material sustenance?

It is common knowledge that our institutions are by no means so free in their actual working as the name implies. We speak of the freedom of the press, freedom of the pulpit, freedom of our seats of learning. But how many of our editors really feel free to express their personal minds apart from the pressures of backstage influences? How many ministers in our pulpits are under thrall to speak those things that shall be pleasing to those who listen rather than utter the naked truth of God as they comprehend it without fear or favor of the face of man? And in our colleges and universities, numerous and splendid as they are on the whole, recent events hither and yon bear eloquent testimony to the fact that teachers are by no means always free to pursue the truth fearlessly but have first to satisfy those who hold the purse-strings.

Let us betray not our precious national birthright! May we quit us like men and be strong, courageous in the pursuit of truth, possessed of the will to sturdy self-reliance; not slothful in thinking or in action but clear-visioned, resolute, strong, obedient to the heavenly vision, fearful only of the divine disfavor. So may we enter into a yet nobler and finer inheritance in the nation that is to be! "Ye shall know the truth and the truth shall make you free."

JUNIOR SERVICE

GORDON W. MATTICE

A Good Friday Service

THESE seems to be a growing consciousness that the message and incidents of Good Friday should somehow be conveyed to the younger members of our churches.

For five years we have planned a service, and it has met with a most gratifying response. We have found that the hour between ten and eleven in the morning is the most satisfactory.

The setting for our service is a darkened room, using candle-lighting. This seems to have a "subduing" influence upon the children and makes a worshipful spirit possible. We arranged palms around the room, and provided a violinist and pianist. Children were kept out of the room until the hour, and then ushered in, while the music was being played, and a picture of Christ thrown on the screen.

As far as possible we used the children themselves to conduct the various parts of the service. A Junior Choir was used, and one of the older children presided.

The theme of the service was "The Saviour's Seven Sayings of the Cross," and short meditations given by members of our church staff. We attempted to make an application of the basic truth of each saying to the child's experience and problems. A sketchy outline follows:

Introduction—The importance of "last" words. Men of history. The deeper meaning of "Good-bye."

1. Forgiveness. The application is obvious—children often hold "grudges," etc., and must learn to forgive others.

2. Thoughtfulness. The need of this virtue.

3. Love for Parents—relations in the home. Mother is always near us in time of need. Jesus thought of his mother. Children are so unmindful. Little errands around the home express thoughtfulness and love in relation to parents.

4. Need for God. Jesus in His sufferings needed God and cried out to Him. In times of joy as well, we need our Heavenly Father.

5. Thirst for God. Do we know what it is to hunger and thirst after God—after righteousness and all that means?

6. Thoroughness. The successful person is the thorough one, who does the job well and completely. Children are so often apt to start a task, and then run off to something else. Jesus did His work thoroughly. There is much for us as Christians to do. If we did our church work thoroughly how quickly God's kingdom would come.

7. Trust in God. Have we learned to depend upon God entirely? The importance of

a real trust in our Heavenly Father.

Each of the meditations had a picture on the screen for application. Some of these were the great masterpieces, others were from events in the ministry of Jesus. As each meditation was concluded, a child came forward and lit a candle from a large one, representing Christ.

The summary by the Minister attempted to bring all the talks into one unit, and it was pointed out that the candles were lighted to remind us of each of the virtues mentioned. Musical interludes between each meditation were also used.

The large congregation maintained a continued interest all through this service, and it is our belief that our children were better prepared to enjoy the Easter festival because of having attended this service.

Fanny Crosby Service, March 20

Detailed programs for a Children's Song Service for Fanny Crosby Day may be secured from Room 714, 150 Fifth Avenue, N. Y. C. An effective service may be arranged by selecting a number of the blind writer's Hymns, and having a small child act as leader to represent the blind hymn-writer, aged nine. A reader may present the narrative of her life in brief between hymns.

Explorers

We have all read stories about men who have gone out to find new lands, new seas, and new peoples. We call them explorers. In more recent years we hear more about men who explore in the field of medicine, foods, electricity, flying through the air. Many explorers live about us, but we do not recognize them as persons who are discovering new worlds for us, so we don't think much about it.

Imagine being told some morning that the father or mother of your playmate is a great and famous person, because a new world of some kind has been discovered. It may be in the field of health, food, or comforts for everyday life, but it is a new world and will help the whole of mankind as soon as the benefits can be developed so all men may use them. We have many such things about us, use them every day. Just think of the new worlds being discovered in radio from year to year, and how matter of fact they seem to us as soon as we have them in our homes where we can use them.

Now there is another world, of which many of us know very little, that is the world from which we came and to which we shall one day return; the world from which Jesus came and became a child and later returned, after he had told us many things about that world. We should be interested in it, because we shall all some day visit it, but we just put it off. Jesus came from that world, as a little child, so he could talk with children and men and women,

and teach them about God and that other world to which we all belong. All the important things he wants us to know about ourselves and about Him and His Father, were put into one great story book, the Bible. It is more interesting and more exciting than any other book, because it is about us; it tells all about children and men and women for hundreds of years back, it tells how we can make a success of everything we do, and it tells what all this will mean to us in the years to come. If a book salesman came to our door and offered for sale a book giving all the unimportant facts of our lives, and probably a few useless pictures, we would sign on the dotted line, and hand over the money without protest, because we are all interested in reading about ourselves. Now God himself provided a book that tells all the important things about our lives, and our lives after we leave here, and many of us are so heedless, we just let the book lie from week to week and never open it. There are classes in every Church building we know of, where we may learn and explore what is in this success book, and we sit at home, or go out for a ride, and miss all this. The reason for this is, that many of us need to explore a little more than we have done. We know so little about ourselves, we aren't even anxious to learn more. In Luke's story of Jesus, he tells us all about one Sunday when Jesus was on earth, what Jesus and His followers did, and what Jesus said about it. Let us read it, in Luke 6, and see what an active day they had. (*Let members of group read, and discuss as you go along.*) (*Speaker bring the story down to the present as a real life-story.*)

OUTLINES

Cleansing the Temple

(Jno. 2:13-17)

Let us study:

I. *The incident.* The passover feast was at hand, Jesus, with thousands of other Jews, went to Jerusalem to observe it. While there he visited the temple. Note:

1. What he found (vs. 14). To our Lord this was a revolting scene.

2. What he did (vs. 15). He did more than point out the abuse—he used drastic methods. Not a word was spoken against him, not a hand was lifted to arrest him. Those present were convinced of the righteousness of his action.

3. What he said (vs. 16). He condemned them for making the temple a place of gain—for using a sacred place to promote selfish ends.

4. The impression of the disciples (vs. 17). They saw in Jesus' act a consuming zeal for the sanctity of God's house.

II. *The lessons suggested by the incident.*

1. Jesus is Lord of the temple—the church. See I Cor. 3:9b, 16; Eph. 2:20-22; I Pet. 2:5. Just as he exercised authority over the temple (see vs. 18), he has authority over the church. He purchased it (Acts 20:28); he built it (Matt. 16:18); he is the head of it (Col. 1:18).

2. He is zealous for the sanctity of his house. See Mal. 3:1-3. As at the beginning of his ministry, so at the end he purged the sanctuary of those who polluted it. He will rid the church of all who defile its sacred precincts. He calls upon his disciples to purge his house: (a) By bringing sinful church members to repentance. See Gal. 6:1f. (b) By withdrawing from the impenitent. See II Thess. 3:6, 11; I Cor. 5:11; Rom. 16:17. Let us not be like the priests who allowed the temple precincts to be defiled.

3. He will rid the temple of its polluters at any cost. He teaches, persuades, warns. If these measures do not cleanse, he will resort to drastic measures—the whip of God's anger. See Matt. 3:12; 13:30, 41f, 47-50; 22:13.

—*Frank L. Cox, P. O. Box 1143, Sweetwater, Texas.*

The Spiritual Topography of the Cross (A Good Friday Meditation)

John 19:18.

1. Without the Gate—Neither City nor Country could claim Him as Their Own. Near enough to save the City—Close enough for the Country people.

2. On a Road—Many could see and know it was done—No hearsay.

3. On a Hill—A natural theater—Many could see it. Not hidden—Out of the way.

4. Between Two Thieves—Not on One End. Both had equal chance to see and hear. True today.

5. They Could See Him. The Cross was so placed out in front that they could see Him, even though nailed to the Cross themselves.

6. He was close enough they could hear Him, though the voice must have been low and faint in death pain.

7. They Could Hear Him. What a blessing to the praying thief—he could hear Jesus.

8. Those on the ground could hear Him.

The Cross was so placed all—everyone all about—crowd—thieves—loved ones could all see Him and hear Him.

The spiritual topography of the Cross means that still all can see Him and hear Him.

—*Clinton C. Cox.*

Christ Minded

"Have this mind in you, which was also in Christ."—Phil. 2:5.

A negro preacher used to ask the Columbia Theological Seminary students to help him in his homiletic work. When asked by them,

"What is the text this time?" he nearly always replied, "Let this mind be in you." That negro preacher must have also incorporated in his life the "disposition which was in Christ Jesus," for when he died the stores of Columbia closed for one hour out of respect to the one who had so often used this text. Christ's followers should be Christ minded in:

I. Forbearance. Christ was patient with all and wrote, "Judge not that ye be not judged." Paul too exercised forbearance to others and wrote that we should be possessed "with long-suffering, forbearing one another."

II. Forgiveness. The follower of Christ must do more than simply accept their Lord's forgiveness, they too must forgive. They must forgive to be forgiven. Once it was the practice in the Christian Church for the members of a family to seek each other's forgiveness before going to the Lord's table. "For if ye forgive men their trespasses, your heavenly Father will also forgive you."

III. Fellowship. If we forbear and forgive then we become an aristocratic family, for we are one in Christ. We become citizens of God's commonwealth. We have fellowship in the gospel. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."—*Neill G. Stevens.*

Original Sayings

A life may be a career, a conundrum, or chaos.

I have not seen God—yet I have heard His voice, felt His power, and rejoice in His friendship.

Christianity—it challenges youth and comforts age.

It isn't the number of irons in the fire—it's how many we take out and use.

Consent and commitment to Christ creates Christian character.

Some folks are more afraid of a thunderstorm than of displeasing God.

Life's secrets and true joys come only to those who mine its soil.

It is not the vigor, with which you initiate, but with which you prosecute a cause that counts.

It sounds much better to say, "Come to Church" than. "Go to Church."

Religious experience is not a gift—it is a growth.

Christian patriots are the crying need of the century.

Traffic on the highway of life is one way . . . FORWARD . . . but forward to WHAT?

Christian patriotism challenges us to LIVE for Christ.

—*Percy R. Batchelor, Bridgeport, Conn.*

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Few Fighting for the Towel

John 13:4. "He . . . took a towel."

A sermon on Christ washing the feet of the disciples was delivered by a young minister. He referred to the fact that many are seeking the higher places, and indicated that the willingness to do the lowly tasks of life was sometimes absent—even in Christians. Then came a dramatic moment as he exclaimed, "There are so few fighting for the towel!" The great truth was driven home to the hearts of his hearers in a most compelling manner.

Ox-eyed Daisies

Matt. 13:30. "And bind them in bundles to burn them."

A Canadian farmer and Dr. H. E. Kirk, a Baltimore minister, were once traveling together in Canada. "What a beautiful sight!" exclaimed the minister as he looked on a field waving with white flowers. But the farmer replied:

"These are ox-eyed daisies—the curse of Canada. Where they come no wheat can grow. We had such a field on my land, and my son and I simply pulled up every plant by the root, carried them home, and burned them in the kitchen stove."

We Have God!

Heb. 13:6. "So that we may boldly say, The Lord is my helper."

An article in *The Christian Herald* on "What the Young Minister Is Thinking," by Frank S. Mead, closes with the following heroic words:

We are engaged in a strictly offensive warfare in an age and against an enemy challenging us to the greatest battle for the kingdom of God that any generation of battle-loving youth has ever had.

Frenchmen, it is said, clamored to fight under Papa Joffre, for they felt that where he led the battle was already half won. Why should we hesitate? We have God.

Christlike Love

Gal. 2:20. "Who loved me, and gave himself for me."

All that Christ means by love cannot be put into words. It took the Cross to reveal to the full what His own love really was. We can see it in His way of treating people. But the best of all ways is to look at the Cross, for love at its highest shone in His Spirit there. He bade us love others "as I have loved you." There is an incident told by Mr. Hugh Redwood in his story of the Thames flood of some years

ago which has this quality. Two Salvation Army sisters were working in the flooded area, rescuing people from the cellars and finding shelter for them. Among them were an old couple who begged that they should not be separated. They were very grimy and unpleasant, to say the least of it. But these sisters did not hesitate. They sent them with a note to their own little flat, directing that they should be put into their own beds! A little imagination will bring that act home to us with a sense of incredible beauty. It was not mere pity for their condition. It was a love that valued them as God's children, and was willing to go all the way in caring for them. —*Dr. James Reid in The British Weekly.*

Backgrounds

Mark 16:6. "Ye seek Jesus of Nazareth, which was crucified: he is risen."

No artist would think of painting a picture with only bright colors on his palette. There must be cool grays and dull browns for shadows, and even black to throw the important details into prominence. A skillful painter is careful of his backgrounds, knowing that they make or mar his work, and the principle which he recognizes and acts upon seems to run through all life.

We sense it most clearly at Easter time. Back of the open tomb was Calvary. Back of the sunrise and the astounding message of the white-clad angels was the midday darkness pierced by an anguished cry—"My God, why hast thou forsaken me?"—*Ida Reed Smith.*

The Burden of God

II Cor. 5:19. "God was in Christ, reconciling the world unto himself."

We have stood on a November night and watched a shooting star. We say quickly, "There it is—now it has gone." But quite likely it began that journey before we were born and will end it after we are dead. Just for a few seconds it came near enough, and under special conditions of atmosphere, for us to see it. So with the Cross. That grim tragedy was seen of men, and man provided the terrible atmosphere. But it was the translation into terms of history of a fact in the nature of God from everlasting to everlasting. God carries an eternal burden because He is imminent and loving. Only in A. D. 29 He came near enough that we might see—what man *can* see—of a burden which no man hath seen or can see, even the pain which is in the bosom of the Father. Indeed, I often think that man was

allowed to watch the physical sufferings of our Lord so that, fastening on these, there should be veiled from him the vision which no man could see and live, the vision of the agony of God.—*The Rev. Leslie D. Weatherhead.*

Watching the Diamond Cutter

Heb. 2:10. "To make . . . perfect through sufferings."

In the 1880's Wanamaker wrote to one of his sisters from Holland:

"Is the diamond-cutter to be envied? I've been watching one. He cuts and polishes. Then he puts aside the stone on which his skill has been expended and which he will never see again. He takes another stone—and goes through the same process. I am glad I will never be through cutting and polishing my store stone. I must keep at it like my religion—or I won't have a precious stone. God is good who doesn't ask me to put it aside, finished."—*"John Wanamaker" by Herbert Adams Gibbons.*

Bearers of a Sacred Flame

Acts 2:3. "Cloven tongues like as of fire."

Said President Arlo Ayres Brown, of Drew University:

It was once my privilege to witness in Jerusalem the ceremony called the Gift of the Holy Fire. The fire was supposed to be kindled miraculously in the Holy Sepulchre. The worshippers after lighting their torches passed on the fire to their neighbors, and some even tried to carry the flame all the way back to Russia. The zeal of the worshippers was worthy of honor even though the ceremony was based on superstition. In a real sense we are bearers of a sacred flame.

Minister Failed to Show God to His Hearers

John 14:9. "He that hath seen me hath seen the Father."

A very striking paragraph appears in a sermon on "The Last Line of Defense" by Dr. A. J. Gossip ("The Hero in Thy Soul"), which runs as follows, and may be read with profit by both ministers and laymen:

"Not often have I been more moved than once, acting as moderator in a vacant congregation, when the report of a deputation who had been hearing a minister with a view to a call was given in by a prominent lawyer in that city. No man could well have been more shy and embarrassed and afraid that he must be misunderstood. For it appeared that, while waiting in the church for the service to begin, he had felt himself challenged by Christ himself. 'So you are here to choose a minister,' he seemed to say; 'and on what grounds do you presume to set up as a judge? Have you yourself been peculiarly effective in your

Christianity?' Hearing which, I for one leaned forward, feeling that this was a man whose opinion counted. And when it came it was to this effect, that the service was entirely worthy, and the sermon quite masterly, and the minister's personality unusually attractive; and, yet, he added, our report is that we should go no further. 'The fact is,' he said, 'I for one am set down among earthy and material and sometimes rather squalid things; these make my life; and the church services are my one chance. Unless I see God there, I shall forget about him altogether, shall lose sight of him, amid the din and dust and press of life. And while this preacher taught me, interested me, even fascinated me while he was preaching, it had given me none of that needed sense of God.' And I listened, thrilled and heartened, feeling preaching is indeed worthwhile if there is even one such soul in every church."

"Things" and the Soul

Mark 8:36. "What does it benefit a man?" (Weymouth.)

Not long ago in New York City there was an accident in a building occupied by a Five and Ten Cent store. The floor caved in and a perfect avalanche of jim-cracks rained down on the people beneath. There were no fatal results beyond being almost buried in the flood of things. This accident may well stand for what has actually happened in the lives of multitudes. They have been caught in a swirl of things which has come down on them with the result that the inner life has been flattened out. The table of contents of a million minds would just about be exhausted with some such entries as these—apartments, balloon tires, baseball, radios, five-cent cigars, installment-buying, vacuum cleaners, electric refrigerators, tabloids, talkies, overstuffed furniture, sunporches, body squeaks. There is no place for the soul, even in the index.—*Halford E. Luccock in "Jesus and the American Mind."*

Heroism of Teacher

John 15:13. "No greater love than that." (Moffatt.)

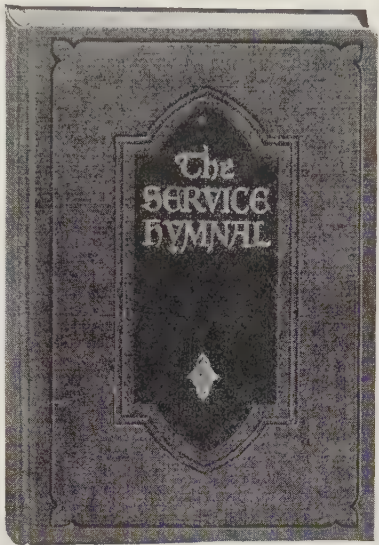
A news photographer who rushed to the scene of the disaster at New London, Texas, in March, 1937, after the explosion in the schoolhouse which caused the death of 455 children, heard many stories of quiet heroism. The one that impressed him most, however, was that of a teacher who pushed a child under her desk. The child was reciting, and when the teacher felt the first tremor of the blast she crammed the child under the desk, and then dropped in front of it. The teacher was badly hurt, but the child had not a scratch. Thirty children in that room were among the dead.

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CHURCH AND SOCIETY

J. J. PHELAN, D. D.

Soul-Winning in 1938

*Matt. 25:41. "To everlasting fire."
Jno. 3:16. "God so loved the world."*

In an indigenous, agrarian and largely, home-spun social order, the task of "winning souls" was relatively simple. Then soul-winning was an "emergency process," not unlike the snatching of human beings from destruction wrought by angry waves, belching fire, torrential and engulfing floods. Just so, unbelievers had to be saved, and immediately, from hell-fire and the "bottomless pit." In a highly-complex order of industry, science and invention however, soul-saving is inextricably tied up with the task of securing a *steady job, a living wage, enjoyment of good health and an adequate education*. Of course, one can enjoy all these and more, and still be a selfish non-Christian, with no alignment or allegiance whatever to Christ and His Church. But the process is made easy or difficult—in ratio to the *social mores, ideals and principles of the community*. If in doubt, ask any trained Christian social worker in an average industrial community.

The Arch-Typal Sinner

Matt. 26:25. "Can it be I, Master?"

Apropos to the above, though it may seem to be an antithesis, why did Judas sin? No man ever had a more favorable *environment*. He could not blame a political and economic society. Did not the eleven also live in the same society? Like the others, was he not given the same power to cast out demons and heal diseases? Did he resent the slow progress of the Messiah? Why didn't the earthly kingdom with *profits and honor* materialize? To answer "why" we must first interpret the insoluble problem of the origin of evil, Divine Omniscience and the freedom of the human will. What a phantasmagoria of events and emotions. Behold Judas, first mercurial, then saturnine, then spiritually moribund—and then the pronunciamiento of the mortician, "SELF-MURDER." And still we betray Him.

Christian Brotherhood

Gal. 3:26. "In Christ Jesus you are all sons of God."

Rev. 5:9. "Men from every tribe, tongue, people and nation."

When we consider the upward strides of a people, who only seventy-three years ago, were in slavery and illiteracy, how can one ignore the recent announcement of a new work entitled, "*Who's Who in Colored America?*" This is a book of 608 pages and nearly 500 photographs. The descendants of Ham have produced worthy leadership in all fields of accomplishment. In the professions, you will find them as doctors, surgeons, lawyers, educa-

tors, pharmacists, legislators and ministers. One in every ten of our population is colored—13 million in all! Paul Dunbar, the poet, Booker Washington, the educator, James Weldon Johnson, writer, poet and professor at New York University, Geo. Washington Carver, scientist and friend of Edison and Ford in the field of synthetic rubber—are names to be proud of. What other land, save America has been more kindly? Why not keep it the "land of the free, and the home of the brave?"

"America, the Beautiful"

II Thes. 2:15. "So stand, firm, brothers."

A system that has made our country the wealthiest, most powerful and influential commonwealth in the entire world, and for 160 years, cannot be so fundamentally wrong as some of the radicals would have us believe. Not all business is iniquitous, neither is all government wicked! Why then manufacture some straw man as a possible cause for our depressions and recessions. Our forefathers *decentralized* government as much as possible, in order to enhance liberty, protect the individual, encourage private enterprise and assure freedom for church, press, science, education and the family. The founders (most of them religious men) made a much better job of both business and government than we do. "Righteousness" alone "exalteth a nation, while sin is a reproach"—to any civilized people.

Complexity and "Complexes"

Matt. 19:30. "The first will be last, and the last will be first."

Acts 8:32. "He does not open his mouth."

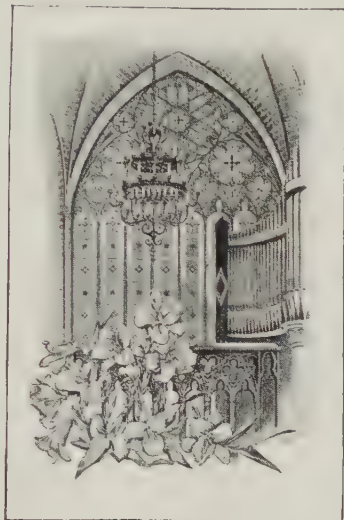
"Not so hot, little man" in your pompous belief that he alone "wins," in this human group, called "society," who is possessed of the "*superiority-complex*" supreme. Neither join that other extreme dogmatically confident group (often proud of their humility) who feebly whisper, "No, the laurel-wreath is alone captured by the '*inferiority-complex*' individual." Believe neither, there is too much intermingling of truth and error in each platitude. Is not this another "all-the-year-round" indoor pastime? Does it not belong to the same "merry-go-round" class as, "Now, which is the greater, ancestry or environment?" And not unlike Tennyson's brook, the argument "runs on forever."

"Two Per Cent" Christians

Mal. 3:8. "Will a man rob God?"

Here's the answer: A Survey made by the National Committee for Religious and Welfare Recovery reveals that the earnings of the people, during 1936, were 61% *higher* than in 1932. Yet during this period contributions to religion *decreased* 30%, benevolence 29%, colleges 18%; while during the same period expenditures for jewelry *increased* 25%, for theaters 41%, for cigarettes 48%, for automo-

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Social Plague Spots

Rev. 9:17. “The horses’ heads were like lions’ heads.”

A fabled Atlas with the weight of an ancient world upon his shoulders, would have been crushed to death, with but one tenth of the burdens now imposed upon a modern age. It not only demands more penetrating Gospel-preaching today, but also more practical and positive social living to even partially unload some of these social excrescences. Behold War and War Debts; Revolutions and Dictatorships; Depression and Unemployment; Burden of Armaments; Increase of Crime and Delinquency; Race and Class Hatreds; Strikes; Increase of Drink and Accompanying Vices; Religious Indifference. And still many of us are unmoved. Why, libraries of books are being written upon this social phenomena. Friends, you and I are making history. Will it be Christian or pagan?

Life’s Incomprehensibles

I Cor. 13:9. “For our knowledge is imperfect.”

There are more easy subjects in the world to define than *life, love and religion*, but we keep on expounding them just the same. There must be a basic, fundamental reason, indigenous to our natures. “Man is incurably religious,” says Carlyle, “and his heart is not at rest, until it rests in Thee.” The “love” impulse is also a fundamental instinct, but what a travesty and mockery, we often make of it! One will find in the dictionary, twenty-five or more meanings for the words “life” and “living.” Each department of thought, also, has its own stock definition. But, although we are far from a unit in agreement, still we keep on

living, loving and teachably, religious—do we not?

God of Our Fathers

I Tim. 4:6. “The excellent teaching you have had.”

Smart ultra-sophisticated moderns, could learn much (if they only had the intelligence) from many of the so-called “antiquated has-beens.” We refer to the domestic scene, when members of the family and guests, gathering around the old melodeon or Estey organ, Sunday evenings and holidays, all heartily singing “Moody and Sankey Gospel Hymns.” Our forefathers would be shocked were they to visit us Sundays. They would not enjoy the balderdash piffle that comes over the ether waves; and the scandal and gossip, liquor and gambling too often concomitant to many of our Sunday card-games. Precious memories or loathsome heirlooms? What social food are you giving your children?

“Lest We Forget”

Ex. 20:5. “Sins of fathers transmitted.”

Remember the Utopia we were promised by the “wets”—“just before the battle, mother?” “Give us back,” they said, the “dear old wet days” again, and upon our honor, we shall have “fewer saloons and fewer women seen around them . . . less crime (O, how they stressed juvenile crime) . . . less hard drinking and an increased revenue from beer that will balance the budget.” Well, back in California, the admission of alcoholic addicts increased 155.8 per cent from 1930 to 1936. Dr. H. A. Heise makes careful survey and discovers that 60 per cent of all auto accidents and 75 per cent of all auto victims are due to “alcohol accidents.” Director of Federal Prisons (Sanford Bates) said that the first year under repeal (June 30, 1934, to June 30, 1935, the prison population increased 25 per cent. In early “wet” days, 177,700 saloons filled the land with booze. Today, under repeal, there are 422,587 saloons. Crime is increasing and “budget balancing” is not unlike head balancing.



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BOOK REVIEWS

I. J. SWANSON

BOOKS FOR LENTEN READING

Chosen by

Robert E. Speer, D. D.

Let any one attempt to draw up such a list of books as this for Lenten Reading, having in mind to deal justly by reader, author and publisher, and he will soon realize that he has undertaken a very difficult task. This is an honest and earnest effort, however, to present a representative list fitting many types of mind and setting forth in the language and thought-forms of our day various aspects of that Christian message which is valid for all days.—Robert E. Speer.

A Diary of Private Prayer, John Bailie

135 pages, \$1.50, Scribner

The Bible Designed to be Read as Living Literature, Ernest Sutherland Bates

1271 pages, \$3.75, Simon & Schuster

Our Faith, H. Emil Brunner

153 pages, \$1.75, Scribner

I Will Lift Up Mine Eyes, Glenn Clark

178 pages, \$1.50, Harper

The Faith We Live By, Earl L. Douglass

190 pages, \$1.50, Cokesbury

Successful Christian Living, Harry Emerson Fosdick

270 pages, \$1.50, Harper

The Recovery of Ideals, Georgia Harkness

237 pages, \$2.00, Scribner

The Choice Before Us, E. Stanley Jones

235 pages, \$1.50, Abingdon

Fairest Lord Jesus, J. V. Moldenhawer

200 pages, \$1.75, Abingdon

Outline of Christian Worship, William D. Maxwell

199 pages, \$2.75, Oxford University Press

Beyond Tragedy, Reinhold Niebuhr

306 pages, \$2.00, Scribner

The Temple in the Heart, James Reid

331 pages, \$2.00, Cokesbury

My Pillow Book, Alice Hegan Rice

112 pages, \$1.25, Appleton-Century

Out of My Life and Thought, Albert Schweitzer

288 pages, \$2.50, Holt

The Way of the Witnesses, Edward Shillito

152 pages, \$1.00, Friendship

Make Life Worth Living, Joseph R. Sizoo

190 pages, \$1.75, Macmillan

The Gospel of the Lord Jesus, Conrad Skinner

279 pages, \$2.00, Abingdon

The Spiritual Life, Evelyn Underhill

142 pages, \$1.25, Harper

The Sins That Crucified Him, Robert B. Whyte

80 pages, \$1.00, Revell

Jimmy: The Biography of a Brother

219 pages, \$2.00, Revell

OUTLINE STUDIES IN LUKE

By John L. Hill, Book Editor, Sunday School Board of the Sunday Schools of the Southern Baptist Convention. Revell. 182 pp. \$2.00.

The title of this book expresses exactly what the author had in his mind: that Luke's Gospel was written by an educated layman, and it brings out the meaning of the author. Dr. Hill has given thirty-seven years' study and teaching of the Bible, both in churches and schools. These "outline Studies in Luke" are designed to bring out clearly the meaning of the text and to apply it to the needs of every-day living. A soul-building purpose!

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Text: Thou wilt shew me the path of life. Ps. 16:11.

Subject: The Journey of Life.

Method: The Pictorial Outline Method.

Outline:

- | | |
|---------------------------------------|------------------------------|
| 1. The Guide—"Thou"—Jesus Christ | 3. The Road—"path" |
| a. His Qualification—wise, kind, etc. | a. One of many |
| b. His Experience—been over the road | b. Is a narrow road |
| c. His Interest—He died for me | c. Not many going this way |
| 2. The Traveler—"me" | 4. The Destination—"life" |
| a. Must take the journey | a. Contrast with death |
| b. Have not had experience | b. A delightful anticipation |
| c. Need just such a guide | c. A glorious consummation |

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mann. The Lutheran Press. 123 pp. \$1.00.

The author gives the Holy Sacrament its sacred place. The service is not intended for unbelievers; it is for believers in Christ. It prepares them to penitence and to a godly life. It lifts the mind and soul to commune with Christ. It speaks of Redemption, of Fellowship with Christ, of the Church, and of Holy Communion with all believers. These Communion addresses lift up the soul into a fellowship divine.

RELIGION AND PUBLIC AFFAIRS

Edited by Harris Franklin Rall. Contributors: Roger Baldwin, Heber Blankenhorn, Edgar Sheffield Brightman, George Albert Coe, Abraham Epstein, Samuel Guy Inman, and S. Radhakrishnan. Macmillan. 240 pp. \$2.00.

This book is a tribute to a great religious leader, who has influenced the life of his time to an unusual degree. Each chapter not only honors Bishop Francis John McConnell, but shows hows these able contributors selected topics in which the Bishop was intensely interested. Dr. Rall deals with Bishop McConnell's contribution to religion and public affairs, and of his strong leadership to worthy causes, which the Bishop championed, even though not always popular. Heber Blankenhorn, Special Investigator, National Labor Relations Board, tells of the Struggle of Labor; Roger Baldwin, Director, American Civil Liberties Union, speaks on Civil Liberties; Abraham Epstein, Secretary of the American Association for Social Security, writes on that topic; Samuel Guy Inman, Secretary of the Committee on Co-operation in Latin America, writes on International Relations; S. Radhakrishnan, Spalding Professor of Eastern Religions and Ethics, Oxford University, interprets East to West; Edgar Sheffield Brightman, Professor of Philosophy, Boston University, discusses the World of Ideas; George Albert Coe, former Professor of Philosophy in the Union Theological Seminary, writes of The Public Mind; and Harris Franklin Rall, describes Social Change.

These contributors reveal the quality of McConnell's mind and the strength of his convictions. They interpret his conviction and courage. The causes he championed were not always popular, but they won in the end, until the Bishop has become an outstanding leader in public affairs and religion.

NEW CHAPTERS IN NEW TESTAMENT STUDY

By Edgar J. Goodspeed. 223 pp. \$2.00. Macmillan, 1937.

This utterly fascinating volume by the well-known Bible translator and light of the New Testament department at Chicago University contains six essays on different subjects, all related, however, to New Testament study, and bringing the reader into close touch with the results of recent study. While based on sound, expert scholarship, as one takes for granted in the case of anything written by this author, the text is so clearly and untechnically written that any intelligent person, not to say minister, will have no difficulty in following the exposition and grasping it. Such interest-provoking subjects as the following are handled: Publication and Early Christian Literature, discussing the writings as material to be published and circulated; Ephesus, "the second fulcrum of Christianity," in early Christian literature; A New Organization of Introduction: New Testament Translation and Manuscript Discovery; Why Translate the New Testament, a defense of new translations against the uncompromising stand of old version traditionalists; The Original Language of the New Testament, a refutation of the Aramaists; the Pseudonymity and Pseudopigraphy in Early Christian Literature.

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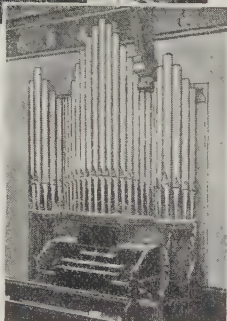
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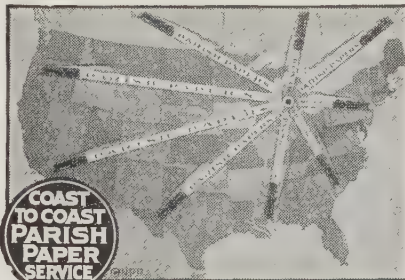
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HERE STAND I

By Martin Niemoller. Introduction by James Moffatt. Willett, Clark. 227 pp. \$2.00.

When fate turns the wheel strange things happen. Niemoller was commander of the German submarine UC67 during the war. I was chief of the radio operators on the USS Nicholson, engaged in hunting and seeking to destroy submarines. Now we are both Lutheran pastors. He is in jail for preaching the Christian Gospel; I am free and trying to preach the same thing. More enters this brief review than that of author and reviewer. Through the ages sailors have admired courage in other sailors regardless of their national ties. And Niemoller is a man of courage. He showed courage during the war; he has showed greater courage since. And across the years and the sea one former sailor and now a pastor extends his hand to another former sailor and now a pastor.

These sermons extend from 1938 to June 27, 1937, the day on which Niemoller was arrested. For the life of me I can't find anything in them but a simple evangelical Christian teaching. Here is the same Gospel which is preached from thousands of American pulpits every Sunday. But for preaching such doctrine about the Triune God and for stating that the Scriptures teach that "we should obey God rather than men" Niemoller has been jailed. With him have gone thousands of other Christian pastors. It is a disgrace upon a nation that produced so many Biblical scholars. Certainly it shows that the Bible and religion are not things merely to be discussed.

If anyone wants to know the insanity of dictatorships and fear he ought to buy this volume. Anyone who thinks we ought to have more centralization of government in this country ought to read this volume. Kill the church and you kill man's freedom. Save the church and you save man's freedom. Here is another Luther courageously exclaiming: "Here I stand; I cannot do otherwise. God help me." And while we remember the martyrs of Rome let us give more than remembrance to our modern martyrs suffering for the Cross.—W. R. S.

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MID-WEEK SERVICES

I. Life's Balance Sheet

Invocation.

Hymn: "The Lord is My Shepherd."

Reader: The 27th chapter of the book of Acts is the famous account of Paul's shipwreck. The old hero of the Cross had come safely through many difficult, dangerous situations but now, with the great objective of his life's work still incomplete, he was in the midst of the most perilous situation of them all.

The story is that, having drifted helpless for fourteen days and nights while the storm raged without, they began to cast off everything of value, the freight, the ship's tackle, even the valuable cargo of wheat, and having thrown overboard all the ship's burden save its cargo of humanity, they barely escaped with their lives.

Experienced campers understand that the problem is not how much of the many things at hand that are designed to make life easier and more palatable can be taken along, but how much can be left behind to lighten the load. The wise camper knows just what "excess baggage" to leave behind and thus of all the caravan of summer trail hitters he alone enjoys the trip.

Life as we live it in this generation is a busy, complex affair. Rich beyond the wildest dreams of avarice among our Fathers, we find our ship of Life laden with many things both valuable and good. We thank God that it is so. But when the old ship becomes so weighted down with the baggage of life, business, politics, social affairs, clubs, parties, etc., that we can no longer properly nourish the finer things of life, like religion, the Spirit, the Church, worship, companionship of our children, etc., mere things become excess baggage that must be cut off that we ourselves may escape with our life. (*Exchange*).

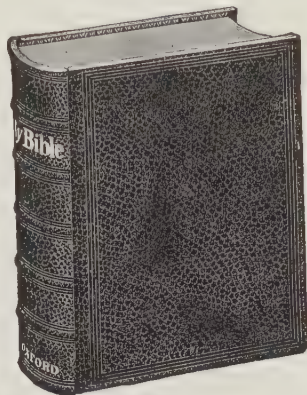
Hymn: "The Old Rugged Cross."

Scripture: Acts 27.

Hymn: "What a Friend We Have in Jesus."

Pastor's Meditation: "Life With God." Face life with God. Here is where so many people fail and if this is lacking the other things will help little. God as a reality—a personal factor in our lives—is something we have not fully taken hold of. We are only nominally Christian and because of this fullness of life is not reached. When St. Paul was ship-wrecked he faced, I believe, one of the great testing times of his life. He was a prisoner going to Rome in the charge of soldiers, he had no responsibility for the other prisoners or the ship; but when the testing time came he was the only one who could handle the situation; and why? Hear him, "Be of good cheer, I believe God." He believed

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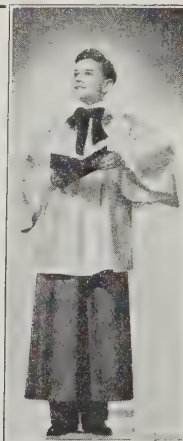
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God in the storm. That is the kind of faith we need today. It is easy to believe God when all is running smoothly, but that is not faith in the Christian sense. The true Christian believes God "in spite of," and what God did for Paul He had done for thousands of others and He will do the same for us if we only trust Him.

It is not only that Christ gives us the vision. He also gives us the strength to carry through. What a wonderful faith was demonstrated when the friends of the paralytic man brought him to Jesus. They were convinced that Jesus could cure him and the crowd did not deter them. Their faith was honored. "Take up thy bed and walk" *and he did!* Jesus is always doing that for people who trust Him.

"Who touched me?" He asked on another occasion when a poor woman sought him for healing; and the disciples pointed to the crowd pressing on every side. But Jesus said, "*Power has gone out of me.*" Faith in God always brings power with it and that power is for you and me in the stress of life as we have to live it **TODAY.**

Life may not be for us all that we would like or all that we had planned, but there is no reason for it to be dull and sordid if we are striving honestly to follow Christ. Personally, I find it increasingly interesting and I believe that is what it meant in these words of our Master, "*I am come that they might have life and that they might have it more abundantly.*"

Oft in danger, oft in woe,
Onward Christian, onward go;
Fight the fight, maintain the strife,
Strengthened with the bread of life.

—Harry Ingham, D. D.

Prayer.

Hymn: "I Love Thy Kingdom, Lord."

Benediction.

II. Our Days Speak.

Invocation:

Hymn: "I Love to Tell the Story."

Reader: God's love still sends rays of hope to dispel the darkness of man's own evil habits. Hope lives, imperishable and ageless, to guide the millions. The love of God is with us, our greatest asset and safest social security, our treasure of treasures, lifting our hearts above fear and discouragement, cleansing us of sin.

Hymn: "I Know that My Redeemer Lives."

Scripture: John 32.

Pastor's Meditation: Have we been grateful for various past opportunities given us in varied directions. We may have had to change our abode. Possibly some great difficulty has been settled, or some new plan has been developed. We may have had changes in family life, or in business concerns. We may have lost some great chance or gained some coveted distinction. We may have de-

veloped a less selfish character or yielded to the temptation to self-concentration. We may have ended some unseemly dispute or yielded to some ingrained ill-feeling. We may have bored others or been a disappointment to some special organization. Life is of value by so much as it bears on the happiness of others, and develops that character which is eternal.

Have we then had reasons to be very grateful to God for varied opportunities and sparing mercies? Or have we ignored them during the days that are past? It is well indeed when we see life, not only as being the opportunity to develop character, but as a state we can be fitted for a further and external existence in the blue expansions of heaven. We are sure that God would not go on giving us mercy on mercy and spiritual enlightenment if existence here led to nothing hereafter.

Fitting in With God's Purpose

We may ask whether past days were vocal concerning the joy of trying to fit in with God's purposes in our lives.

To do this shows we are growing in grace. There are many things that are not according to God's will, and we have to discriminate. Poverty, unemployment, crowding in slums, disease and discontentment are not God's arranging. He is against such things. Have we been on His side? Another thing, have we learned that things that seemed most opposed to our best interests have possibly turned to their advance? One tradesman said to me last week: *"I have been surprised in the past how marvellous things have come to me when I have been in the tightest corner."* He said: *"I don't profess to be a religious man, but there is some power above us that seems to have pity on our despairings."* I could endorse that testimony, and I said: *"That power is God."*

Passing days should be vocal in respect to the mistakes and blunders we may have made. Possibly, we learned needed lessons. We have seen how God has even overruled blunders to our advantage. Some blunders and some sins may have driven us to our knees, and then we have gained something if we have learned how God can forgive.

Surely the past has been vocal in showing us the wisdom of entire dependence on the guidance and mercy of God. Life is from God and for God. We may plan and scheme even in good work, but we have to learn the force of the Master's utterance, "Without Me ye can do nothing." Many of us would like to do more to advance Christ's Kingdom, but we find ourselves hampered by circumstance. Even then God will take the desire as the doing, and we are thankful. Do the days that pass speak of growing assurance of another life after this? Are we more certain that the God whose love and mercy have followed us this far will not fail us when all that had made this life so

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dear has passed?

When our day of life is done, and voices from "unsunned spaces" call us to tread strange paths beyond, shall we be content to rest in the promise, "I give unto thee eternal life?"

The God who has chosen our path in life has doubtless chosen better for us than we should have chosen for ourselves, and will place us where we are needed in the future. His work for us is not done when our days on earth are finished. The days of our years are really vocal with the coming existence beyond the grave. Tick, tick; moment by moment has gone this year. Shall we be gloomy? No.

Among the mountains there are many crevasses of varied widths. Some can be leaped over, others have to be crossed by a bridge. There is no bridge by which we can avoid the crevasse between this life and the next. We can only cross it as guided by Him who came to bring us pardon, peace and eternal life. In fact the Cross of Calvary may be said to be the bridge of safety for us souls of a day that may be near.

Let us then be thankful for the past and trust our God for the future. Powers fail. Strong limbs bend. Time shall pass but we can rejoice if we are sure that all sin is forgiven through the sacrifice of our loved Christ. O that living loving Christ, how dreary would this life be without Him, and how dark the future. I shudder to think of what life would be without the Christ of God.—*Fred Hastings.*

Hymn: The Church's One Foundation.
Benediction.

III. God's Labour Unions

Invocation.

Hymn: "I Need Thee Every Hour."

Scripture: John 3 and 4.

Reader: In Matthew 4, we find the story of the first real Labour Union. Curiously, the organizer promised no shorter hours, no increase in pay, asked no dues nor protection money, yet he secured members. Let us read the story. (Begin Matt. 4:17, and read through Matt. 7.) (This may be used for several services, if time is limited and a shorter assignment preferred. The various phases of instruction may well be repeated several times.)

Hymn: "Higher Ground."

Pastor's Meditation: Christ came to reveal God to men and to reconcile men to God. He teaches us what God is like. St. John the Baptist sums up the mission of Christ in these words: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. We have this fuller revelation of God disclosed to us right through the Gospels.

Christ revealed to men the Fatherhood of God. This great truth is not entirely absent

from the Old Testament. The psalmist says, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." *Psa.* 103:13. Yet the doctrine is not prominent there. The unity of God, His righteousness and holiness, His existence as Spirit, His covenant relationship with His people are more conspicuous. In the New Testament our Lord brought this great truth into the full light of day. The prayer which he taught His disciples opened with the words, "Our Father." "Your Father knoweth what things ye have need of, before ye ask him." *Matt.* 6:8. The parable of the son lost and found—commonly, but unkindly, called "the prodigal son"—teaches of the Divine Father's attitude to man, "As many as received Him, to them gave He authority to become sons of God." *John* 1:12. "I ascend unto My Father, and your Father; and to My God, and your God." *John* 20:17. Many other sentences of similar import occur in the Gospels.

With the revelation of God as Father came the revelation of God as love. St. John sums up this revelation in the shortest and simplest form possible, "God is love," *John* 4:8. Alongside this saying we may place that keynote of the Fourth Gospel, whether or not actual words of Christ, "God so loved the world that He gave His only-begotten Son," 3:16. The context connects the saying with the Cross, which exhibited the length to which the love of God went and proved signally the sincerity, if proof were needed, of that love.—*J. T. Inskip.*

IV. Motion Pictures From Daily Life

Invocation.

Hymn: My Faith Looks Up to Thee."

Scripture: *Matt.* 6:8; *Matt.* 7:7; *Luke* 11:9; *Matt.* 20:22.

Reader: Beginning with the great hymn we have just sung, we have pictured to us dramatic moments in our lives. The scenes from the various passages of Scripture just read might be taken from the life of any sincere Christian today. We are the actors in this drama, and we are guided from scene to scene by the most gifted and most trustworthy director God Almighty could provide. Let us take our roles in this drama seriously, let us put meaning into the smallest part assigned to us by that great Director, let us develop into stars in the greatest drama ever to be enacted, that is the Pilgrimage of Life.

Hymn: "O Worship the King."

Pastor: Prayer is the power behind all great acts in life. Prayer to the soul is like food to the tired and hungry body. Prayer provides newness of life, imparts new interest, new strength to go on to the next scene. God is in all true prayer, it is a rehearsal of His plan for you, and rest assured that He is interested in

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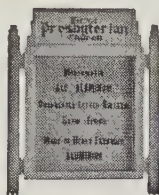
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Pray, brethren, pray. Not only when circumstances are fairly bad, but when they seem as conclusively against us, as they were against Peter and his escape. Look at the walls of the prison, high and strong; look at the heavy doors, with the big heavy iron one at the exit; look at the sixteen stalwart Roman soldiers called off to guard defenseless Peter; look at two of these shackled, one to either of Peter's wrists. Yet they prayed for his rescue in the house of Mary, and on the morrow it was not Herod's will and wish that were the topic of the day, but God's answer to the prayer of His believing people.

Pray, brethren, pray, and never despair. God answers prayer. God has promised, and He is true. Don't stop praying. He will answer you. Apart from his own example, Jesus has given us a triple assurance: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." For what are men better than sheep or goats that nourish a blind life within the brain, if knowing God they do not pray, both for themselves and those they call their friends.

I believe God answers prayer,

I know God answers prayer,

I have proved God answers prayer;

Glory to His name.—R. C. Kerr.

Hymn: "Give of Your Best to The Master."
Benediction.

Twelve Good Men

(Continued from page 117)

mark! But I insist that it be proved to me—I want the facts, not dreams.

This all comes back to me as though it were yesterday; all my doubts, all my arguments, all my indecision. But I still believe that in one sense I was right; where many of you are still not sure, still wandering in your decision, I **KNOW!** I know because I have seen Him with my own eyes; why, He even challenged me to touch Him, to put my fingers into the wounds in His beloved body! But I didn't need that—in spite of the fact that I had boasted that it would be necessary before I could believe!—I had only to look at Him, hear His beloved

voice, catch the love-light gleaming from His radiant eyes, to KNOW, beyond any doubt, that Jesus was really alive. And I still think that my doubt, which I truly believe was an inquisitive search after definite proof, has made it possible for many of you today to believe in the resurrection of Jesus Christ!

You say you know who I am? *Thomas*? Yes, you are right; sometimes called "Thomas the Doubter"; but not now, for now I am "*Thomas, the Believer.*"

8. James.

I was not as young as the majority of the other disciples, and at times I found it somewhat difficult to keep up with some of them. But I didn't receive my nickname, "A son of thunder," for nothing! I pride myself that, even though my body was weak at times, my spirit was on fire for the Master. And yet . . . I *did* make mistakes; I *did* misunderstand! My heart burns with shame today when I think of that time when I wanted Jesus to rain fire from heaven on the heads of the Samaritans! How glad I am that the Master was more gracious of spirit than I was!

Then there was the day John and I came to Jesus demanding the chief seats with Him in the new Kingdom. Ah! Could I have but foreseen the agony through which He must go to attain His glory, while we, his poor weak disciples, were deserting Him, leaving Him to His fate. Chief seats indeed! Today I would ask only that I might humbly sit at His feet and grow in His wisdom and grace.



True, I labored earnestly for my risen Lord in Jerusalem and Judea for nearly fifteen years after His death and resurrection, until, as the first of the Christian martyrs, I was beheaded for His sake. It is my sincere prayer today that this loyalty I sought to achieve may have made up in some small way for my rashness and lack of true Christian love and humility while I walked with Him whose lips so sweetly framed the name of "*James, a friend.*"

9. Philip.

You may not know who I am. Very few do, for I was not one of the leaders among the Apostles. Nevertheless, I did do one or two things that today bring me a measure of satisfaction and comfort.

How well I remember that day when Jesus found me in Galilee. I can still hear His loving voice saying "Follow me." It was immediately after this experience that there occurred the incident that has since brought so much gladness into my life—I sought out my brother, Nathanael, and brought him, as Andrew did Peter, to Jesus. I have never lost the joy of that experience. No one ever does who "first findeth his own brother and bringeth him to Jesus."


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my life-work? I was not brilliant, like Peter or John, and later the great Saul of Tarsus, but I did try to be faithful and active in the matter of personally leading others to know my Christ. From that day to this I have sought so to live and work that God might never have to say to me, as he did to Cain of old, "Where is thy brother?" Who am I? Just one who loved his Master enough to bring others to know and love and serve Him—*Philip of Bethsaida*.

10. Matthew.

They called me a business man; a well-to-do business man, if you please! Well, perhaps I was. I had a good trade. Gathering taxes for the Government. A crooked job? I should say not . . . net me. At least not very much! Of course if I made a mistake in counting or changing their money, and they didn't see it, that was their fault—or so I thought then!

Then one day something happened. I was sitting in my accustomed place, counting the coins before me—business had been good that morning—when a stranger came by. Something about Him drew my attention. I looked up. There stood the most dynamic man I have ever met. He stood quietly—there was no blustering about Him—but somehow he radiated confidence, authority, power in a way no one else I had ever seen had done. His eyes pierced me through and through. He spoke; softly, yet urgently; as though everything else could wait but His command: "Follow me." That was all. But somehow it was enough. Leaving everything—I arose and followed Him.

Tradition says that my name means "Gift of God." I do not know whether that is true, but I *do* know that God's gift was great the day Jesus of Nazareth came into my life. Is it any wonder that what he did for me, particularly in defying public sentiment in asking a publican to follow Him, should encourage me to do the same for others? Many is the time I can recall going out and inviting the social outcasts to dine with Jesus, to hear Him, see Him—and then watch the transformation in their lives as they gave themselves to Him. If you want to know more about this glorious Personality, this Jesus of Nazareth, read the book I wrote. You will find it bearing my name—the Gospel of *Matthew*.

11. Simon Zelotes.

How zealous they said I was! Zealous for what? Zealous in my open rebellion against Rome, refusing to pay the taxes assessed against me, openly antagonistic to the world around me. And then something happened to me. Something came into that world of mine that changed all of life for me. Changed me from a weakling to what the world calls a strong man. Changed my open rebellion to

submission. Changed my attitude toward Rome, God, my fellowmen. No longer was I vitally concerned about external things; somehow they seem to have had a way of balancing each other. Now my concern was for inner righteous living. And the one who changed all this was . . . Jesus, the son of a carpenter of Nazareth! Did I say a carpenter's son? Nay, the very Son of God Himself! They tell me the book they call the New Testament says very little about me. True, I didn't go around bragging about my new life a great deal; nor did I have a place of prominence in the Work; but I had the "peace that passes understanding" in my heart, through Jesus Christ my Lord. Oh, yes, my name. They called me Simon—*Simon the Zealot*.

12. Thaddeus.

How I had looked forward to that day when the Master would proclaim Himself King of Israel, drive out our enemies, and lead us all out of the bondage and slavery of Roman despotism! How I labored with the other disciples to help bring this about! And then to be bitterly disillusioned by His announcement that He must die! How it broke our hearts! We couldn't understand it; even now it seems like a dream. The soldiers; the crowds, shouting and clamoring for the blood of our beloved Master; the cruel nails . . . but thank God, we needn't remember that any more. How do I know? Wasn't I there? Didn't I see Him, handle Him, talk to Him? Alive? Of course, He is alive! And I, with the others, served Him until . . . What's that? Who am I? Well, I hear that John, in his gospel, called me "Judas, not Iscariot." My name, though harsh-sounding, came upon the lips of Jesus, to be a name of endearment . . . my name was *Thaddeus*.

What Shall I Preach?

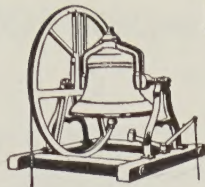
(Continued from page 114)

lost souls that motivated the early church, it must be regained before the church can march forward in this modern world.

Let us turn from the frivolous and novel sermons to the true ones, based on the heart of the Gospel. May we preach on themes like these—"The Mission of Jesus," "The Power of the Holy Spirit," "The Joy of Christian Service," and "The Love of God." Let us not destroy the ministry, but rather let us recapture its mission—to preach a saving Christ.

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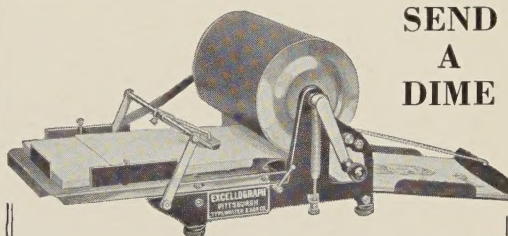
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